Christ's Tears

D. 147 6.

FOR

JERUSALEMS

UNBELIEF

AND

RUINE.

NOW

Humbly recommended to *England's* Consideration in this her day of *Tryal* and *Danger*.

By the *Reverend and Learned Divine Mr.*

THEOPHILUS GALE.

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Preface.

IT is the Supreme *Wiſdome, Intereſt*, and *Perfection* of *Man*, who is an intelligent Being, to *underſtand*, & *adhere* unto his *laſt End*, and whatever *means* conduce thereto: This is ſtiled, Luke 19.42. *To know the things that belong unto our peace*. And the ſupreme end of our Great *Lord*, in eſpouſing *Human Nature*, was, to acquaint Sinners with the things that belong to *their peace*, and bring them into an immediate *Capacitie* for the *Fruition* of them. Is it not then the higheſt piece of *Folie*, and *Madneſſe*, for rational Creatures, to ſhut their Eyes, and Hearts againſt that, which is their ſupreme Happineſſe? Is there ſo much *Beautie* in the Deformitie of Sin? So much *Pleaſure* in the

Chains and Fetters of Satan? So much *Libertie* in the Vaſſalage, and Bondage of Luſts? So much *Content* in the embraces of an heart-diſtracting World? So much *peace* and *eaſe* in the ſtings, and troubles of a tormented Conſcience? So much life in the death of Sin, and Hel torments, as to make a rational ſoul amorous of, and in love with them? If not, how comes it to paſſe, that men mind not more *the things that belong unto their peace?* Was it ever known that any, but *mad* men, would take delight to ſee their own heart-bloud guſh out? Would any but *blind fools* ſpurne at food, the moſt delicious, ſatisfying food, when offered to their famiſhed ſouls? May we not count ſuch *bewitched Sots*, who plot, and contrive, by al means poſſible, to ruine themſelves? And yet, Lo! is not this the Caſe of al ſuch, who wil not *know*, and *embrace* the things that belong unto their peace, when offered to them? Alas! What a world of ſuch mad, and blind fools are there? Yea, how many great Profeſſors, yea how

how many Churches, fal under this black brand of Folie and Madneſſe? Was not this *Jeruſalem*'s ſin and folie, for which ſhe has paid ſo dear, for 1600 years? And has *Jeruſalem* been alone in this ſin? Has not *England* alſo dranke very deep of this venimous, intoxicating Cup? And what may we expect but *Jeruſalem*'s prodigious *Ruines*, unleſſe we al make haſte, *to know and embrace the things that belong unto our peace, before they are hid from our eyes?*

The deſigne therefore of this enſuing Diſcourſe, is to awaken, and provoke *ſecure Unbelievers*, and *ſlumbering* Profeſſors, deeply to conſider, and chearfully to embrace *Evangelic* offers of *Life*, and *Grace*, before it be too late. And our *Firſt Book* is wholly ſpent in the explication of our Lords doleful Lamentation, *Luke* 19, 41. over Jeruſalems *Sins* and *Ruines*. Wherein we have endeavored to explicate, What were *Jeruſalem*'s Church-waſting *Sins*, and *Ruines*, which our Lord here laments; in order to a *Conviction* of, and *Lamentation* over our

own Sins, and approching Ruines, if not prevented by a timous Repentance, and closing with *the things of our peace.*

And because *Jerusalem's* main Sin was *Infidelitie*, this therefore is the chief subject of what follows *Book* 2. Wherein we have endeavored to explicate the black and prodigious Nature of *Unbelief*, in the several parts thereof; and that in opposition to *Faith*, whereof it is a *Privation*. Wherein we have also opened the *Nature*, and main essential Ingredients of Faith: which indeed comprehends the chief *vitals* of Christianitie; and therefore requires our most diligent *Attention*, and curious *Inquisition.*

The next great and *commun Head* to be explicated is the *Causes of Infidelitie:* which wil open to us, what a great *Mysterie of Iniquitie* lies at the Root of Unbelief. Hence we are to procede to its *Aggravations*, which wil discover to us the monstrous *Magnitude* of this sin. And thence follows the severe *Punishment*, and Vengeance, which

which the righteous God inflicteth for this Sin of Infidelitie. Theſe things wil, if Providence favor, and aſſiſt our deſires, be the ſubject of ſeveral Diſcourſes. Only, that I might not at preſent wholly fruſtrate the Readers expectations, I have in the *Corollaries*, and *Uſes* of the *Second Book* given ſome Hints and Intimations of the chief Particulars, which I intend to diſcourſe of under the following Heads. As for the *Forme* of the Diſcourſe, I thinke I may with Sinceritie ſay, I have endeavored to ſuit it to my *Mater*. I would hate ſinful *Affectation* of *Words*, or *Things*, merely to pleaſe itching curious ſpirits, as much as Hel. Yet if any words occur that may give *luſtre* and *efficace* to the Truths diſcourſed of, I cannot thinke myſelf obliged to reject them, becauſe not ſo vulgar, as other words leſſe proper are. Only, if thou meet with any word beyond thy capacitie to apprehend, remember that the following word uſually explains the ſame.

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Errata.

ERRATA.

PAge 11. l. 5. read *pretensions*.
P. 12. running title, r. *without*.
P. 23. l. 2. for *ying* r. *lying*.
P. 37. l. 28. r. הוא.
P. 62. l. 1. after *his own*, put a *Colon*.
P. 78. l. 7. r. *particle*
P. 85. l. 21. for *thenc* r. *thence*.
P. 111. l. 21. r. *whereon*.
P. 144. l. 18. after *under* adde *the*.
P. 178. l. 18. for *me* r. *him*.
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P. 192. l. 2. r. ערבון.
P. 193. l. 1. for *has leaning*, read *hastening*.

The

BOOK I.

A general account of Christ's Lamentation over *Jerusalem.*

Luke 19. 41. *And when he was come near he beheld the citie, and wept over it.*

CHAP. I.

An Explication of the Text, *Luke* 19.41.

AS Israels *Temporal Benedictions* were *Symbolic Images*, or Types of *Spiritual blessings*, promised to the believing seed of *Abraham*; so her *Temporal Jugements*, were also *Symbols*, or Typic Shadows, of *Spirtual Jugements*, threatned to, and inflicted on *Evangelic* Unbelievers.

And to confirme this, 'tis worth our observation, that most, if not al of those expressions in Scripture, whereby (*a*) the place of *eternal punishment* is represented, relate, and allude to some places, or stories, remarquable for Gods exemplary vengeance, executed on sinners, under the old Testament. Yea, the

(*a*) *See* Mede *on* Prov. 21.16. pag. 91. Diatr. 1.

last Destruction of *Jerusalem* by *Titus*, here foretold, and *lamented* by our Lord, is, by a (*b*) learned Author, stiled a *Map of Hel*. The Con[redacted]lines me[redacted]our ensuing Discourse, touching the *Nature*, *Aggravations*, and *Punishment of Unbelief*. And I no way dout, but that it wil appear, in the sequel, to be a truth, beyond al question, that our blessed Lord, in this his sad *Lamentation* over unbelieving Jerusalem, had no smal regard to *Evangelic* Unbelievers, who should despise *the things that belong unto their peace*, in these *last days*. For it is a golden rule, given us, by a great (*c*) Master of wisdome, *That the Word of God has various complements*, or *fulfillings*, *in successive periods*, *and Ages of the Church*. And that this text in particular, may not be confined to the *Judaic* Church; but also justly be applied to *Evangelic* Unbelievers in al Ages; and particularly in this, wil appear by what follows, in the parallel, or proportion between one and t'other.

b Jackson of the Script. fol. 91.

c Sir Francis Bacon.

The contexture of the words.

As for the *Contexture*, or coherence of our Text, with the precedent discourse, it deserves a particular *Remarque*, as it lies couched in the first particle, *And*; as also in that following expression, *when he was come near*: which evidently connecteth this historie with what precedes. Our Evangelist had hitherto declared with what joyous *Acclamations*, and *Congratulations*, the vulgar Jews welcomed their promissed *Messias*; How chearfully they *recognised* him as their soverain Lord, and King; What loud

loud *Hoſanna's*, and *Pſalmes* of praiſe they ſang unto him: He now procedes to expound, with what a *triſte* and penſive minde; with what a *bleeding* and *melted Heart*; with what a mournful and *weeping* countenance Chriſt received them. They *rejoice* in their new-found *Meſſias*, and King; but he *weeps* over them: They ſeem to *Inſtal* him, and lift him on his Throne; but he with tears laments their *final Unbelief*, *Contumacie*, and *Ruine* not far off. This ſeems to be the natural *connexion* of the words, as it wil further appear by what follows.

The Explication.

As for the explication of the words, we ſhal be as brief as our mater wil permit.

And.

That firſt *particle* καὶ, *And*, is uſually taken *copulatively*, as it connects the following diſcourſe with what precedes: and ſo it deſcribes to us a conſiderable *Circumſtance*, of this Hiſtorie, namely the *Time* of Chriſt's Lamentation over Jeruſalem; which was immediately after their ſolemne *Acclamations* of joy, and *Hoſanna's* to him, as their *Meſſias*.

When he was come near.

Hence it follows, *When he was come near.* This gives us another great circumſtance of Chriſts Lamentation; and that is the *place*; which was the *Mount of Olives*; from whence Chriſt, being now in his deſcent, had a direct, and ful *proſpect* of *Jeruſalem* offered to his eye; which, amidſt al the peoples joyous Salutations, ſo far pierced, and affected his heart, as it brake forth into this doleful Lamentation. It is natural to the ſpirit of a man to break forth into a paſſion of grief, at the approche, and view of any grievous and diſpleaſing ob-

ject. And that which makes this place the more remarquable is, that here it was that *David*, the Type of Christ, bewailed the rebellion of his son *Absolon*; as 2 Sam. 15.30. *And David went up by the ascent of mount Olivet, and wept as he went up*, &c. *David*, at every ascent, poured out a quantitie of tears, in lamenting the contumacie of his natural son *Absolon*; so Christ, the celestial *David*, at every descent, sends forth many tears, in bewailing the *contumacie* of his *federal* sons, of Jerusalem. And that which yet further aggravates this circumstance of place is, that (which Christ foresaw) on this very mount of *Olives*, where Christ now laments the sin and ruines of *Jerusalem*, the *Romans* in their first siege against this Citie, began to pitch their tents, as *Josephus*, in his 6 Book of the *Jewish war*, Chap. 9. observes. So that wel might our blessed Lord make this place the seat of his Lamentation, which he foresaw would be the first seat of their National ruine. But it follows:

He beheld. *He beheld*] The participle ἰδὼν, wants not its peculiar Emphase, in that it denotes a *certain person*, viz. *Christ*; which gives us another notable circumstance, much conducing to the explication of the whole. O! What a Great, Illustrious *HE* is here? What Wonders of Wonders lie wrapt up in this *HE?* What tongue, or thought, of Men, or Angels, can expresse, or conceive, the infinite Dimensions of this little Pronoun? *Who can declare his Generation?* Is not this *HE*, he that first gave *Being*, and *Welbeing* to *Jerusalem*, as to

al

althings elſe? Did not this *HE*, bring her out of *Egypt*, that houſe of Bondage? Was not this Noble *HE* her *Protector*, and *Conductor* in the Wilderneſſe? Was not this Soverain *HE*, her *King* and *Lawgiver* in *Canaan?* Did not this Infinite Eternal *HE*, deſcend down into the womb of a virgin, and eſpouſe human Nature, thereby to put himſelf into an apt Capacitie, to be Jeruſalem's Savior? Who was this Celebrious *HE*, but the *Meſſias*, a borne Jew, who had *Judaic* bloud running in his veins, a *Judaic* heart to pitie, *Judaic* eyes to weep over, a *Judaic* tongue to plead with, importune, and beſeech impenitent unbelieving *Jeruſalem*, to accept of *the things that did belong unto her peace?* This was that *Heroic*, *Generous*, and *Illuſtrious HE*, who here *Beheld*, not only with the eyes of his bodie, but alſo with the eye of his *Omniſcient Divinitie*, the preſent impenitent, contumacious, unbelieving; and the future miſerable, ruinous and deſolate ſtate of *Jeruſalem:* for ſo it follows.

Τὴν πόλιν, *THE Citie*] with an Emphaſe; For the Article here points out a *certain Citie*, and that with a remarque, and accent.

THE Citie, which was his firſt *Bride*; but now an *Adultreſſe*; who plotted, how ſhe might embrew her hands in her husbands bloud: *THE Citie*, wherein the *Oracles* of God, and Gracious *Tokens* of his preſence were firſt loged, Rom. 3.1. *THE Citie*, which did once oblige herſelf, by a firme Covenant, or *oath of Allegeance* and *Supremacie*, to ſubmit to him, as her *crowned King*, and *Lawgiver*; *The Citie*,

but now turnes her back upon him, and cries up no king but *Ceſar*; who ere long would be her ruine. *THE Citie* which was ſometimes the *Beautie of Holineſſe*, and Seat of Divine Worſhip; but now is become the *Sinke* of al vices, and Satans *Throne*, or Synagogue. Laſtly *THE Citie*, to which he had in perſon preached the *joyful ſound*, and glad tidings of Salvation; to which he had offered the firſt handſel of evangelic love, and Free grace; which he had been ſo long wooing, and courting to be happy in the embracement of himſelf, and al other things, that did belong unto her peace: But *ſhe would not*. And what follows?

And wept.] What? the Lord of Glorie Weep! he that was God bleſſed for evermore drop tears! how comes this to paſſe? what a ſtrange Accident is here? whence ſpring theſe Divine Tears? Surely it muſt be ſome prodigious Cauſe, that draws this holy water, from thoſe ſacred eyes of *God-Man*. (*e*) Some of the Ancients, otherwiſe orthodoxe, were ſo far ſtruck with the ſenſe of this prodigie, as that they thought it incredible, *that the Son of God ſhould weep:* and therefore, not underſtanding the *ſenſe*, *force*, and *efficace* of theſe Divine tears, they left out this word, *wept*. But that Chriſt, *God-man*, was capable of *weeping*, is evident by the like paſſion elſewhere; as at his friend *Lazarus*'s grave, *John* 11.35. and on the croſſe, or in the garden, as *Hebr.*5.7. But yet the raritie of this, or any other paſſionate *emotion* in Chriſt, argues ſome ſtupendous, and ſtrange ground, or occaſion

(*e*) Ὀφθαλμοὶ ἀφείλαντο τὸ ῥητὸν ἐκλαυσε &c. *Some* (otherwiſe) *Orthodox*, took away the *word*, [*wept*] *not underſtanding its force and ſtrength.* Epiphanius in Ancorato.

caſion thereof. Certainly nothing ordinary came from Chriſt: his commun words, and actions were not ordinary: much leſſe may we conceive his tears, which ſo rarely dropt from him, to be of an ordinary tincture, and *origine*. No, they were the *Tears of God*, and therefore muſt have much of *Divinitie* in them, both as to their *Riſe*, *Mater*, *End*, *Occaſion*, &c. They were *wiſe*, *judicious Tears*, not *fooliſh*, as ours uſually are: They were *ſpontaneous* and *free*, not forced, and ſtrained, as ours oft are: They were not *ſullen* and *pettiſh* tears, as ours; but *meek*, the tears of *the Lamb of God:* They were not *ſelfiſh* and private *tears*; but *generous*, and *public*, for National ſin, and miſerie. Theſe Tears were *ſpiritual*, not *carnal*; *regular* not *inordinate:* they had not ſo much of *paſſion*, as of *compaſſion*, and commiſeration in them: Our tender-hearted Lord ſeems to forget his own *Paſſion*, which was near, whiles his bowels rolled with *Compaſſions*, towards an impenitent ingrateful Citie. They are the tears, of an affectionate *Phyſician*, bleeding over the wounds of his ſelf-murdering Patient; of a gracious, generous Prince, bewailing the wilful Rebellion of his dying Subjects. In ſhort, theſe Tears are very *Amorous*, *precious*, and *efficacious*; *inviting* weary and heavy-laden ſinners to accept of reſt; *forewarning* the obſtinate and impenitent of their danger; *inſtructing* the *ignorant* and *weak* in their dutie, of believing on him; *encouraging* the ſcrupulous and douting ſoul, to come unto him, and finally, *interceding* for ſuch as belonged to the Election of Grace,

though at preſent enemies to him. Such were the noble *Qualities*, and Divine *efficaces* of theſe ſacred tears, as it wil appear by what follows.

Over it Ἐπ' αὐτῇ, *over it*] or, *for it*; or *by reaſon of it*; which connotes, or hints to us the Aggravation, or Weight of the *impulſive cauſe*; what it was that excited, or drew forth this *ſacred paſſion*; namely Jeruſalems preſent *ſin*, and coming *miſerie*. As for her ſin it lay chiefly in this: Our bleſſed Lord being ordained and commiſſionated, by God the Father, to gather in the *loſt ſheep, of the houſe of Iſrael*, nothing was more deeply fixed in his heart, than the execution of this his *commiſſion* and *office*: Now drawing near to *Jeruſalem*, and having a view of it in his eye, it could not but melt, and break his heart, to conſider, that ſhe, who was the ſacred Seat of the Covenant; wherein the *Divine Majeſtie* had ſo long reſided, with many ſignificant Symbols and tokens of his preſence; I ſay, that ſhe ſhould reject her Lord, and Husband, after ſo many importunate wooings, invitations, and offers made of the things that did belong unto her peace. As for her approching Miſerie, that alſo was mater of ſad lamentation; and that in many regards.

1. That henceforward al the great things of her peace ſhould be, as a *ſealed book*, *hid from her eyes*. 2. That ſhe, who was the Beautie and Glorie of al Nations, ſhould, within a few years, lie buried in her own ruines. 3. That (which is the worſt of al) al her plagues and Jugements, were ſealed and ſubſcribed by *Di-*

vine

vine wrath, and Vengeance. Oh! this was ſad indeed, that al her Woes, muſt ſtand ſealed with the Mediators black curſe.

No wonder then, that her crowned King, and Mediator, who was a borne Jew, and Miniſter of the Covenant, doth here, by virtue of his place and office; and alſo by reaſon of his near Alliance to *Jeruſalem*, deplore and lament over her ſinful forlorne ſtate. Thus much for the explication of the Lamentation it ſelf. Before we procede to the *mater* of Chriſts Lamentation, mentioned in the following words, we ſhal make ſome brief *Reflexions* on, *Obſervations* from, and *Uſeful Improvemenis of the words explicated.*

CHAP. II.

The moſt ſolemne profeſſion without ſinceritie wil not ſatisfie Chriſt.

FRom the contexture of this *v.* 41. with the precedent diſcourſe, by comparing Chriſt's poſture towards them, with their poſture towards him, we may *Obſerve*, *That the moſt ſolemne profeſſion of Honor and Subjection unto Chriſt, wil not ſatisfie him, without real Affection, and Performance.* Doct. 1.

Theſe awakened, convinced Jews welcome Chriſt with the higheſt profeſſion of Joy, and the moſt ſolemne *Rites*, due to him as their *Meſſias*, *v.* 37, 38. where it is ſaid, *The whole multitude of the Diſciples, began to rejoice, and praiſe*

praiſe God with a loud voice for al the mightie workes that they had ſeen; ſaying, bleſſed be the King that cometh in the name of the Lord, peace in Heaven, and glorie in the higheſt. If we compare this acclamation, with the ſame mentioned *John* 12. 12,13. We ſhal find many conſiderable circumſtances, which confirme our obſervation. For (1) it is ſaid, *John* 12.12,13. that the *Multitude of Diſciples*, which ſung *Hoſannas* to Chriſt, *came from Jeruſalem to meet him*: which argues, they were but a *mixt multitude*, who being ſtruck with a ſenſe of his mightie workes, could not but *recogniſe* him, as their crowned King and Savior: albeit many of them, as 'tis moſt likely, within a few days crie, with as loud a voice, *Crucifie, crucifie him.* (2) Its ſaid, *John* 12. 13. that theſe awakened Jews, *took branches of palme-trees in their hands*, ſ which was a *Symbol of their joy*, as *Luke* 19.37. Oh! how much were they overjoyed to ſee their long waited for Meſſias? Thence it follows, (3) and *they cried Hoſanna*, (*i.e. Save now*, as Pſal. 118. 25.) *bleſſed is the King that cometh in the name of the Lord.* This laſt clauſe is taken from *Pſ.* 118.26. and is apparently a ſolemne *Rite* or *Ceremonie* uſed for the *inaugurating* of their promiſſed *Meſſias*, Thus we ſee what ſolemne *acclamations of joy*, *Titles of Honor*, and *profeſſion of ſubjection* they give to Chriſt as their *Meſias*. But doth al this ſatisfie Chriſt? Doth he fully acquieſce, in theſe viſible Apparances of their profeſſed obedience to him? No ſurely; notwithſtanding al their ſeeming joy in him, yet he weeps over the moſt

John 12. 12.13.

ſ τα βαια] *ſignum lætitiæ.* Grot.

most of them, with the rest of their brethren, as those in whom he fulwel saw (by the omniscient eye of his Divinitie) there was not any one dram of saving faith or love towards him. Hence it is apparent, that *Pretentons* of Honor, Love, and Friendship to Christ satisfie not him, without real *Intentions* of the *same: Verbal Profession*, and *superficial transient Affection* signifie nothing in Christs account, without a *deliberate*, *resolute*, *complete*, *ponderous*, *deep*, and *inviolable Bent* of wil towards him. Christs omniscient eye pierceth thorow our very Natures, and is more intimate to us, than the most intimate part of our selves; and therefore, albeit we may delude others, yea, our selves also, with the vizard, and masque of an hypocritic Profession; yet we cannot delude Christ: He sees that the first principle of such feigned profession is but some commun Illumination, or languid Affection: He knows who they are that crie him up in profession, and yet despise, or crie him down in heart, and prevalent Affection: He considers that such mens forced subjection to him, procedes only from legal principles, and therefore wil ere long degenerate into secret, if not open Rebellion against him. He sees such mens light is a burden to them; their faith lies level with the Interest of self; their starcht holinesse is but an artificial, Pharisaic sanctitie, or at best, but some light *touches*, or superficial *Impresses* of the Spirit of Grace. In brief, Christ has, as *Isai.* 11. 3. a *quick sent*, to distinguish betwixt commun illuminations, and the saving *light of life*; between legal Humiliation, and evange-

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lic Repentance; betwixt painted watered holineſſe, and ſincere Grace: and therefore many *Almoſt-Chriſtians*, who paſſe for *Sheep* in their own, and the worlds eyes, are but altogether *Swine* in Chriſts eye.

Uſe 1. Hence we may learne, *That awakened ſinners may procede very far in the owning of Chriſt, and yet bediſowned by him:* They may, as theſe poor ſouls here, embrace him with much ſeeming joy; ſubmit to him as their King, with much pretended chearfulnes; crie *Hoſanna*, (*i. e.* ſave now) with much ſeeming Faith and Dependence on him as their Savior; and yet al this while Chriſt not own them as his loyal Subjects.

Uſe 2. This alſo teacheth us, *That there is a vaſt difference between mans jugement and Chriſts.* Alas! how many are juſtified by us, as alſo in their own conſciences; and yet condemned by Chriſt? As on the contrarie, how many are condemned by the World, and peradventure by their own Conſciences as Hypocrites; who yet are juſtified by Chriſt?

Uſe 3. This further inſtructs us, *That a chriſtians main worke is to approve himſelf to Chriſt.* It maters not who condemnes, if Chriſt juſtifies; who curſeth, if he bleſſeth; who kils, if he makes alive; who troubles, if he ſpeak peace. As Chriſt doth curſe the Bleſſings; ſo alſo he doth bleſſe the Curſes of the wicked, when unjuſtly pronounced, againſt the Godly. Wherefore Chriſtians ſhould mind more, how they may approve themſelves to Chriſt, than what may commend them to the world.

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This also admonisheth us; *mostly to intend, and look wel to Heart-work.* For 'tis the sinceritie of the heart only that commends us unto Christ. *Externe formes*, and *Apparences* of pietie commend us to the Church, but unlesse there be an inward *Power* and *Realitie* of Grace in the Heart, al our visible formes do but render us more slie, cunning Hypocrites, and so more loathsome & abominable in the eye of Christ. *Use 4.*

Lastly, this discovers to us, *the desperate curse and plague that abides on self-deluding sinners*; Such as extol Christ in profession, but yet continue enemies to him in Affection; such as go forth with their Palme-branches of seeming joy, to welcome Christ, and yet secretly in their hearts crucifie him; such as sing Hosanna's to him, as their crowned King; and yet reserve the Bent of their hearts as a throne for some base lust. Certainly, such *Almost-Christians*, are no better than *Almost-Devils:* the whitenesse of their fair, but false pretences of honor to Christ, doth but aggravate the blacknes of of their sin in rejecting of him: the masque of their profession, serves but to concele a rotten heart: Their seeming Godlines serves but more effectually to oppose that which is such in truth. *Use 5.*

CHAP. III.

Previous, and general Observations from the Text.

WE now procede to the bodie of our Text, and therein the first thing that occurs, is the *circumstance of place*, wherein our blessed Lord made this his doleful Lamentation over *Jerusalem*,

And when he was come near.

ſalem, contained in that expreſſion, [*And when he was come near*]. Whence obſerve, *That the approche of any afflictive, or miſerable object draws forth grief & pitie, from a chriſtian & gracious ſpirit.*

Doc. 2.

What is grief, but the *emotion* or rolling of the bowels at the preſence of ſome grievous object? and the nearer the object is to us, either by *Natural*, *Civil*, or, *Religious* bonds, the greater wil our grief be, at the approche thereof. *Jeruſalem* was allied to Chriſt by the moſt intimate, and eſſential bonds both of *Nature*, and *Religion:* he was borne of a Jewiſh Womb, educated in the Jewiſh Land, the crowned King of *Jeruſalem*; which was a federate Citie, allied to him by al manner of Civil and Religious obligations; and therefore approching near it, his bowels melt and turne within him, to think, that this Citie, ſo near and dear unto him, ſhould not underſtand, or embrace *the things that appertain to her peace*; but on the contrarie, be at this very very time meditating and contriving his death, and her own ruine. But this wil come under further conſideration in what follows.

We paſſe on to the *Act* of Chriſt, which uſhered in, and opened the dore to this his ſad Lamentation, [*He beheld,*] Hence obſerve

He Beheld

Doct. 3.

1. *That the Lord of Glorie did ſo far condeſcend to ſinners, as to clothe himſelf with human Nature, and Organs, thereby the more feelingly to commiſerate and pitie them.* And oh! What an infinite Ocean of condeſcendent grace is here? What unparalled Dimenſions of eternal Love and Mercie, are there in the bowels of

his tenderhearted Redemer? What? Was he indeed content to assume a mans heart, to bleed over sinners; a mans tongue to plead with and persuade sinners to be happie; a mans eyes, to water his exhortations with tears; yea, a mans soul and bodie to die for sinners? O! what wonders of superlative love, and condescendent pitie are here? Who would ever question the affectionate regard of such a compassionate Redemer? How comes it to passe that the blessed Lord, should borrow human eyes to behold and pitie sinners, and yet they want an eye of faith to behold their Savior? O! what monstrous ingratitude is this, that the King of *Sion*, should stand gazing on sinners, 'til his heart dissolve into tears; and yet they stand amusing themselves with Idols of clay, and never mind the *gracious Regards* of their Lord? Fie, fie on such blind, Idol-lovers!

2. From this Act, *He beheld*, we may further observe, *That Christs eye affects his heart*; *his sight moves his compassions.* There are no sterile, jejune, or barren speculations in Christs eye; but al his contemplations are warme, and heart-melting: they break forth into *Affection*, and end in *Operation.* Christs eye is not dul or sleepy, but vigilant and watchful: He watcheth over sinners, when they sleep over him: He beholds them with an eye of pitie and compassion, when they behold him, with an eye of bloud, and revenge: He casts a wist eye of sympathie, and lamentation towards *Jerusalem*, whiles she is looking and considering how she may pul out his eyes and heart. O! what a compassionate eye is this? Hence Doct. 4.

THE Citie Hence follows the *object* of Chriſts *contemplation*; and that is [*THE Citie*] i.e. *The Citie*, which was ſo nearly related, and yet ſo vaſtly oppoſite to him: *The* Citie which was his *firſt Bride*, and yet now a commun Harlot for *Idol-lovers*: the Citie, which was the Seat of his Glorious preſence; but now a den of thieves and robbers: *The* Citie, which had been the Glorie of al Nations, but was now next dore to ruine.

Doct. 5. Hence obſerve, *That the previſion, or contemplation of imminent danger occurring to a place or people, nearly related to us, doth much affect a ſerious, compaſſionate heart.* Al *Relations* cal for *Affections*: And there is no Affection more proper for Relates under preſent, or impendent miſerie, than compaſſion. That mother muſt needs have the heart of a *Tiger*, who ſeeing her child boiling in a Caldron of lead, hath no emotion of bowels for it. Chriſt here, whiles he beheld *the Citie* with the eyes of his bodie, did at the ſame time, with the eye of his omniſcience, behold al the ſins, and future miſeries of *Jeruſalem*; al her contemt of his Evangelic offers, Love, and Grace; al her covenant-breaking, and Apoſtaſies from him; al her bloody and miſchievous deſignes againſt his *Perſon*, *Crown*, and *Dignitie*; with al the curſes, plagues, and ſhours of Divine wrath, which would ere long pour down, as a Deluge, on her. This could not but melt his heart into tears, and draw from him the *doleful Lamentation* which follows. To ſee a deluge of ſin, exhaled or drawen up into clouds

of

of Divine wrath, ready to burſt aſunder, and fal down in ſhours of vengeance, on a profeſſing Citie, or people nearly allied to us, cannot but diſſolve an affectionate gracious heart, into ſhours of tears, and chriſtian Lamentations. That muſt needs be an heart deſperately obdurate and hard, that is not affected and moved at ſuch a ſight. But more of this in what enſueth.

CHAP. IV.

Church-ſins the moral *Cauſes of Church-Ruines, and therefore the chief mater of our lamentation.*

WE now come to the Lamentation *it ſelf*, expreſſed in thoſe termes [*And wept over it*] Which we may forme into this Propoſition, or Doctrine, *That nothing was mater of greater Lamentation unto Chriſt, and ought to be ſuch unto us, than to behold the Ruines, of a profeſſing Citie or Church, which has been long the Seat of Gods gracious Preſence and Worſhip.* This Propoſition, which takes in the ſpirit and mind of the whole verſe, I intend, with the Lords aſſiſtance, to inſiſt ſomewhat more largely on. And for the explication hereof three Queſtions occur, as fit to be examined by us: (1.) Touching the *Object* or mater of this Lamentation, *What Chriſt here doth, and what we ought to lament?* (2.) *As to* Doct. 6.

the Act, what Christs weeping here implies? (3.) *As to the motives of this Lamentation, What it was that moved Christ to lament over the Ruines of this professing Citie, or Church of* Jerusalem?

1. Q. *What Christ here doth, and what we ought to lament, in the ruines of a professing Citie, or Church, which hath been long the Seat of Gods gracious Presence and Worship?* For the Resolution of this Question, we may consider the *Ruines* of a professing Citie or Church, (1.) In their *Causes*, (2.) In the *Effects* of those *Causes*. (1.) As for the *Causes* of these *Ruines*, they are either *Moral*, and *Meritorious*; or, (2.) *Physical*, and *Productive*.

The moral cause of Church-ruines is Sin.

1. The *moral*, or *meritorious* cause of *Jerusalems*, as also of al other *Church-ruins*, is *Sin*. Sin is the fuel of Divine wrath: eternal vengeance flameth out of guilt: *Physical* or natural evil, is but the consequent of *Moral*; the *evil of Passion*, or *Suffering*, is but the effect of the *evil of Action*, or *Doing*. Yea, Sin is in it self the worst evil; He that departes from God, exccutes on himself his last doom. The soul that loseth God, loseth its *way*, *Life*, and *self*; and the further it departeth from God, the more it is envelopped, and entangled in eternal chains of darknesse and miserie. No sin is so *pleasing* in the committing, as it is *bitter* in the issue (*g*). There is an inseparable connexion betwixt sin and punishment; and nothing can dissolve it but the bloud of Christ: Every sin carries Hel in its womb: Lust is a pregnant mother with child of Death, and torments.

(*g*) *Maximum scelerum supplicium in ipsis est.* Seneca.

torments: Thus Gen. 4. 7. *And if thou doeſt not wel, ſin lieth at the dore.* *Sin*, חטאת, by which ſome (*h*) Hebrew Doctors underſtand the *puniſhment of ſin*: So *Gen.* 19. 15. as elſewhere, Sin is uſed for puniſhment, by reaſon of that individual connexion that is between them. Hence the Greek *Atee*; which they feigned to be *a woman caſt out of Heaven, pernicious and hurtful to al. Oh! what an enemie is ſin?* Gen. 4. 7.

b *R. Salomo & Aben-Ezra.*

[*Lieth,*] רבץ, *coucheth*, a word uſually given to Brutes, but applied ſometimes to men, *Job* 11. 19. and here to Sin, which, as a hurtful beaſt, lieth in wait, ready to devour. What a ſlie *Foxe* is ſin! Hence it followeth,

[*At the dore*] i. e. (1.) *near at hand*: for *to lie at the dore*, is to be near at hand, ſo *Deut.* 29. 30. the curſes are ſaid to *lie*, or *couch* on the Sinner. Or (2.) *at the dore*, may implie ſuch a a certain place, in which it may be eaſily excited; juſt like a chained Maſtive, that lies at the dore, and albeit he ſeems to ſleep; yet ſuddenly ſtarts up, and ſets upon ſuch as are about to enter in: thus *Sin*, or *the puniſhment of ſin, lieth at the dore.*

That Sin is in it ſelf the worſt evil, is evident; becauſe (1.) it was the *Firſt evil*, and ſo the meſure of al evil: for, *the firſt in every kind, is the meſure of al in that kind.* Again, (2.) As ſin was the firſt evil, ſo alſo the *firſt moral cauſe* of al other evils: Now a bad cauſe is worſe than its effects: as a good cauſe is more noble, and perfect than its effects. It was Sin that opened the dore, and let in al other evils into the world, and therefore it muſt needs be the worſt evil. (3.) Sin con-

tains in it al the *malignitie*, *venime*, *poiſon*, *ſtings*, *curſes*, and *plagues* of evil: al the degrees of evil lie wrapt up in ſin: (4.) The worſt part of hel lies in ſin.: a ſinleſſe Hel would be *comparatively*, an eaſy Hel, to a rectified Soul: our bleſſed Lord ſuffered a ſinleſſe Hel, and yet was, at the ſame time, infinitely happy, as to his eſſential Beatitude. By which it is moſt evident, that ſin is in it ſelf the worſt evil and Hel.

Hence it naturally follows, That the firſt great *Object*, or *Mater* of our bleſſed Lords Lamentation, was *Jeruſalem*'s ſins; which were her *worſt evil*, and the main cauſe of al her other evils. Thus the Prophets, and People of God of old, in al their Lamentations over *Church-ruines*, they had a particular eye on their *Church-ſins* as the procuring cauſe thereof. So *Jeremie*, in his *Lamentations*, layeth the greateſt accent on their ſins, which were the *meritorious* cauſe of al their ſufferings. Thus *Lament.* 1. 5. *For the multitude of her tranſgreſſions, her children are gone into captivitie, before the enemie.* Oh! here lies the ſting of al Iſraels ſufferings, that the multitude of her tranſgreſſions drew them on her: This was that which moſt deeply wounded, and pierced the heart of this holy man. So *v.* 8. *Jeruſalem hath grievouſly ſinned, therefore ſhe is removed*, [as an unclean, loathſome thing] *al that honored her deſpiſe her; becauſe they have ſeen her nakednes* [*i. e.*, her lewdnes and abominations] *yea, ſhe ſigheth, and turneth backward*, v. 9. *Her filthines is in her skirts*, &c. The like *v.* 14, 18. and Chap. 2. 14. Thus our bleſſed Lord here

here, in his Lamentation, the firſt thing he has in his eye, and that which did moſt deeply pierce, and wound his heart, was *Jeruſalems* ſin: *(i)* He ſaw her to be a cage of al unclean birds, a ſink of al manner of abominations; which would unavoidably involve her in ruine: this makes his heart to bleed, and his eyes to guſh forth with ſalt tears over her. And this is the genuine Character of a true Chriſtian heart, to mourne more for the *Evil of doing*, than for the evil of *ſuffering*; and for the *latter* only as the fruit and effect of the *former*. A *Cain* or *Judas* can lament and groan under the ſtrokes of the rod; but a *Peter*, or a Chriſtian mournes under the offenſe, that procured thoſe ſtrokes: without dout an hard-hearted Jew could not but lament to ſee *Jeruſalem* ſacked, and the Temple in flames about his ears; ay, but 'twas the Chriſtian only that mourned kindly for the ſins of *Jeruſalem*, which were the fuel of thoſe prodigious flames of Divine wrath. To lament over the Ruines of a renowned Citie, or Church, is facile; becauſe *natural* to an ingenuous, affectionate ſpirit: but to bleed over and bewail thoſe ſins, which were the cauſe of thoſe Ruines, none can, in any meſure of evangelic ſinceritie, performe, but *Chriſt*, and ſuch as are animated and influenced by his *Spirit*.

(i) Chriſtus interiora ejus intuetur, & vidit eam eſſe ſentinam omnium flagitiorum. Gerard. ex Egeſippi, *l.* 4. *c.* 6.

But we procede to particulars; to explicate, what thoſe *Church-Sins* are, which expoſed *Jeruſalem* [illegible]nd ſo by a paritie of reaſon, wil expoſe any other profeſſing Citie or People, to *Church-ruines*; *and therefore ought to be matter of Lamentation.*

CHAP. V.

A particular enumeration of Jerusalems *Sins; which were the moral causes of her Ruine; and so a chief mater of our Lords Lamentation.*

1 Unbelief. 1. THe first great *Church-sin*, which our blessed Lord here laments, as the *moral* cause of Jerusalem's *Church-ruine*, is her *Unbelief*; or, *Rejection of the things that did belong unto her peace.* This indeed is a prodigious *Church-wasting* Sin, that which ever cost *Israel* very dear, even from her *infant-state*. *Israel* had signal tokens of *Christs conduct*, *care*, and *providence*, in the Wildernes; yet what passions of discontent; what disingenuous murmurs; what fits of Unbelief, doth she ever and anon, on the least approche of danger, fal into? How doth her spirit sink, and despond under the least difficultie? This is evident from *Num.* 13. 30, 33. and 14. 1, 14, *&c.* For which al that generation, save *Caleb* and *Josua, who were of another spirit*, perished in the Wildernes. Thus also before their *Babylonian* Captivitie, the great Sin, the *Israelites* were guiltie of, and that which opened the dore to al their following Miserie, was their *Unbelief*, or contemt of Gods word. So Isa. 30. 8. *Now go write it before them in a Table, and note it in a Book, that it may be for the time to come, for ever*

Isa. 30. 8, 13.

lver and ever. v. 9. *That this is a Rebellious people, ying Children, that wil not hear the Law of the Lord.* Now wherein lay this their Rebellion? Why, chiefly in their Unbelief, or despising of Gods word, as *v.* 12. *Because ye despise this word, and trust in oppression,* &c. Here lies their main sin: and what follows? *v.*13. *Therefore this iniquitie shal be as a breach ready to fal, swelling out in an high wal, whose breaking cometh* (l) *suddenly, at an instant,* i. e. *exceding, exceding suddenly:* for these two *Synonymous Adverbs* joined together, are very emphatic, and argue, that this their ruine should be extreme sudden, as also great. Great Unbelief brings great, and swift ruine to the most glorious Churches, if Repentance follow not. When Christ comes with Offers and Acts of Grace towards his Church, then for her to despise his word, turne her back on al his gracious offers, Yea, trample on them, this exposeth the most flourishing Churches to *sudden,* and *inevitable* Destruction. This God threatens *Israel* withal in her first *Churh-constitution,* Lev.26.14, 15, 16, *&c.* this also we find threatned, and executed on her, in her last *Church-destruction,* Mat.23.37,38. This therefore is the first, and as we may phrase it, the *original* sin of *Jerusalem,* which our blessed Lord here bewails, as the womb of al her miserie.

l *Repente momento veniet fractura ejus*] *h. e.* maximè subito, & repentè. Adverbiorum Synonymorum conjunctio emphatice fit. *Glass. Gram. S.*

Oh! what a world of miserie hath Unbelief brought on many flourishing Churches? When a professing people reject the Gospel of Christ, is it not just with Christ to reject them? What a Hel of plagues, both spiritual and

temporal, doth a despised Gospel bring on Professors? how oft doth Christ cut off his own covenant-people from promissed, and expected mercies for their unbelief? what sore jugements doth unbelief expose men unto? Whence sprang that deluge of confusion, and *Barbarisme*, which drowned the Easterne Churches, but from their contemt of the Gospel? Yea, had not the floud of *Antichristianisme*, which has so long overwhelmed these Westerne Churches, its rise from this envenimed spring of Unbelief? this is evident from 2 Thes. 2. 10. *Because they received not the love of the truth*, &c. And 'twas a *prophetic* persuasion of a great divine, *That God would shortly take away peace from the whole World, for despising the peace of the Gospel.* This Conclusion we no way dout but to make good, *That al the great plagues, and jugements of God upon the professing World or Churches, have been for the contemt of his Word by unbelief.* For albeit other sins have had their share, yet this of Unbelief has been the main spring of al Church-ruines. But this wil be the subject of our following discourse.

2. Carnal presumtion.

2. Another prodigious, Church-wasting sin, which *Jerusalem* was notoriously guilty of, is groundlesse *Presumtions*, and *self-flatterie: Self-flatterie*, wherever it is predominant, brings *self-ruine:* A mere forme of godlines without the power, is a grosse delusion, which carries millions of souls to destruction, in a golden dream: A fond presumtion of being a true Church, or member of Christ, is the great-

ek

eſt deluſion. This was ever the great ſin of *Jeruſalem*, in her declining ſtate, and that which expoſed her to great ruines, & calamities. Thus before the *Babylonian* Captivitie, Jer. 7. 4. *Truſt ye not in lying words, ſaying, the Temple of the Lord, the Temple of the Lord, the Temple of the Lord are theſe.* As if *Jeruſalem* had ſaid: Alas! why doeſt thou threaten us, with Captivitie and ruine? Have we not the Temple of God amongſt us? And are we not, upon this account, his *federate* people, his darlings and choſen ones? Is not the *Shekinah*, or *preſence of the Divine Majeſtie* ſeated amongſt us? Are not al the Promiſſes appendant to this Temple? May we imagine that the holy, and faithful God wil quit the place of his Reſidence, and glorious reſt? May we not then groundedly aſſure our ſelves, that our faithful Lord wil conſerve and maintain his own Temple, and People that worſhip him therein? Thus they truſted in lying words, ſaying, *The Temple of the Lord, the Temple of the Lord*, &c. (*k*) Some refer the laſt word הזה *Theſe*, to the *works* of the Jews, relating to the externe worſhip of God; and ſo they render, the *Temple* in the *Genitive* Caſe, *Theſe are the works of the Temple of Jehovah*: As if they had ſaid: 'What 'doeſt thou reprehend, O Prophet, in our 'works? or, Why doeſt thou cal in queſtion 'the moſt conſtant promiſſes of God? We are 'ſo greatly confirmed concerning al theſe 'things, which thou allegeſt againſt us, as of 'nothing more: For, are not theſe our works 'of *Jehovah*'s Temple, commanded by his 'Law?

Jer. 7. 4.

(*k*) *Junius & Glaſſius*

'Law? As for the Promisses, are they not 'appendant to this Temple? And thence are 'they not as firme, and constant towards us, 'as the Temple is firme? This Temple is 'Gods resting place for ever, *Psal.* 132. 14. 'Wherefore we are most confident, that the 'faithful God, wil, for his own Temple sake, 'conserve our Countrie, and we his worshipers. Which ever way we take the words, it comes much to one; and clearly discovers to us the fond presumtions, and fooliſh self-flatteries of this people, grounded on their commun Church-privileges. And therefore this holy Prophet puts this their groundlesse presumtion, as a main ingredient into his Lamentations over the Ruines of *Jerusalem*. So *Lament.* 2. 14.

Lam. 2. 14 *Thy prophets have seen vain and fooliſh things for thee, and they have not discovered thine iniquitie, to turne away thy captivitie; but have seen for thee false burdens, and causes of banishment.* Jerusalem's false prophets soothed her up in groundlesse presumtions of peace and quietude, which proved the cause of her captivitie. That which we read, *causes of Banishment*, is in the original, מדוחים *Expulsions*, or *banishments*, *i. e*, they have proposed to thee such glavering Doctrines, and presumtuous persuasions of good times, as have been the cause of thy ruine and banishment: where, the effect being put for the efficient cause, or action, it gives us the true rise of their Captivitie, namely those fond presumtions, and false persuasions of peace, which their false prophets had infused into their hearts. This the Prophet sadly

ſadly laments. And was it not thus alſo in our bleſſed Lords days? Is not this one chief ingredient of his Lamentation over *Jeruſalem*, that, *ſhe did not know, in that her day, the things which did belong unto her peace?* What doth that import? Surely, in part, thus much; ſhe flattered herſelf into a fools paradiſe, of being *Abrahams* ſeed, and thence under the *Meſſias*'s Wing; and this her ſelf-flatterie was the greateſt obſtacle and bar to her cloſing with him, the true *Savior*, and alone foundation of her peace. Thus much alſo our Lord declares, *John* 8.39, 44. where he endeavors, to beat them out of their fond preſumtion, and groundleſſe perſuaſion, of being *Abrahams* ſeed; whereas indeed they were, as he tels them, *v.* 44. *Children of the Devil*, and near to ruine. And certainly this is mater of ſad lamentation, to ſee perſons or churches, lift up to Heaven in their own preſumtuous conceits, and yet dropping down to Hel in realitie: ſuch violent preſumtions, if not cured by *medicinal Grace*, bring inevitable ruine, to the moſt flouriſhing Churches. So *Rev.* 3. 17, 18. *Becauſe thou ſaieſt I am rich*, &c.

3. Another Church-ſin, which was a great moral cauſe of *Jeruſalems* ruine, is *ſpiritual Pride*: This indeed is a proper Church-ſin, ariſing out of Church-privileges, or other ſpiritual excellences vouchſafed by Chriſt. Thus it was with *Jeruſalem*, in the days of old, which God promiſeth to cure, Zeph. 3. 11. *I wil take away out of the midſt of thee, them that rejoice in thy pride, and thou ſhalt no more be haughtie becauſe* 3 *Spiritual pride.*

cauſe of my holy mountain. It ſeems there were a people who did much pride themſelves, and grew very haughtie, by reaſon of the holy Mountain, which was a viſible Symbol, or token of Gods preſence: ay, but God promiſeth, in evangelic days, to cure this *tumor* and *Tympanie.* As it is with ſingle perſons, ſo with whole Churches; there are ſome ſins of infirmitie, which God connives at, and wil paſſe over, upon a general Repentance; but this ſin of *ſpiritual pride*, is of ſuch a deep tincture, malignitie, and antipathie againſt God, as that, if it be not timely repented of, and turned from, 'twil prove the *Gangrene*, and bane of the moſt flouriſhing Churches. There is no ſin ſo oppoſite to our receiving Grace from Chriſt, as *ſpiritual pride:* Ch! What a burden is this to Chriſt, that they who *are nothing, have nothing, can do nothing* of themſelves, ſhould be proud of what they have received from him? As they who are moſt abaſed in themſelves, are moſt exalted by God, and neareſt to him; ſo they who moſt exalt themſelves, are moſt abaſed by, and eſtranged from God, Luke 18.14. *For every one that exalteth himſelf ſhal be abaſed: and he that humbleth himſelf ſhal be exalted.* Pride, it is the cancer of parts, the moth of privileges, the ruſt of comforts, the poiſon of duties, the ſting of croſſes, the reproche of Profeſſors. None ſo much favored, and enriched with grace and comfort by Chriſt, as humble ſouls, and Churches; but *he reſiſteth the proud*, Jam.4.6. and Pſal.138.6. *God knoweth the proud afar off: i.e*, God knows him

him as an enemie, and loves not to come near him. God has an old grudge against spiritual pride, as one of his most ancient inveterate enemies, borne in Heaven, in the bosome of Angels, and therefore resists it most. Wel therefore might our Lord weep over this sin, as a cause of *Jerusalems* ruine.

4. Another Sin, which morally hastened *Jerusalems* ruine, was her *carnal Securitie.* This seems evidently comprised in Christs following Bil of Indictment, *v.* 42. *If thou hadst known*, i. e, *considered.* Our gracious Lord makes loud, and solemne Proclamations of peace; but *Jerusalem* was fast asleep. Again he threatens vengeance and wrath; but she has no ears to hear. At last, flames of divine wrath break forth upon her; but al this while she (*l*) awakes not, 'til scorched and burned to ashes. So that the great sin Christ bewails is her securitie. Ah! what a cursed sin is securitie? This desperate securitie of *Jerusalem* our Lord also foretels, Luke 17. 26,30. *And as it was in the days of Noah; so shal it be also in the days of the son of man; they did eat & drink*, &c. Here Christ foretels what wretched securitie should seize on carnal professors, at the *coming of the Son of man*; whereby we may understand, not only his final coming to jugement, but also his coming to judge *Jerusalem*; which was but a prologue, and preamble to the last jugement; and therefore we find them both promiscuously inserted in this Chapter. The same is mentioned, *Mat.* 24.37,38. Our blessed Lord considering how stupid and secure

4 Carnal securitie.

l Κλαίει οὖν τὴν ἀναισθησίαν τῆς Ἱερουσαλὴμ. *He bewails therefore the insensibility of Jerusalem* Theophylact. in locum.

Jerusalem

Jerusalem was, notwithstanding the near approche of her ruine, it made his heart dissolve into a passion of tears. This was *Jerusalems* sin of old, and that which had a great influence on her first captivitie. So *Isai.* 42. 18,19, 20,21,22,23,24. Where he shews, how *blind* and *deaf* they were both Priests and People: and then concludes, ver. 25. *Therefore he hath poured upon him the furie of his anger, and the strength of battle; and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.* What a strange, prodigious securitie is here? Divine wrath flames about his ears, like an old house, and yet *he knew it not*; yea, it *burned* him, lying asleep on the bed of carnal securitie, and yet *he laid it not to heart.* Oh! what a *dead sleep* is this? how inevitably doth ruine follow such *dead sleeps?* That this was a main cause of *Jerusalems* first Captivitie is evident from *Jeremies* Lamentation over it, Lam. 1.9. *Her filthinesse is in her skirts, she remembreth not her last end:* she was grown wilfully blind, and sottishly secure; notwithstanding al Gods Divine *Admonitions* and *threats*, she dreamt of nothing but peace and prosperitie. Her approching ruine was not laid to heart. And what follows? *Therefore she came down wonderfully.* (m) There is a great elegance in the original, פלאים *with wonders*, i.e. *wonderfully:* as if he had said, she came down with the admiration of many, who cannot find out the reason of her being thus cast down. We have here a *Substantive*, which being added to a *Verb*, is, and that not without an *emphase*,

Isa.42.25.

Lam.1.9.

m *Descendet mirabilibus*] i.e. *mirabiliter*, q.d. *multorum cum admiratione*, &c. Glassius Gram. *s.*

phase, put for an *Adverb*. Oh! what a wonder was it, that *Jerusalem* should thus descend into captivitie? But yet he that considers what *filthinesse was in her skirts*, and how extremely secure she was, may not wonder at it. Thus *Jerentie* puts in this her securitie, as a main ingredient of his Lamentation, over fallen *Jerusalem*. Yea, this sin of *carnal securitie* is that, which our blessed Lord foretels would happen to virgin-churches, in these last evangelic times, Mat. 25. 5. *While the bridegroom tarried, they all slumbered, and slept*: not only the *foolish*, but also the *wise virgins* are said to *sleep*: which argues that carnal securitie is the great universal sin of Virgin-churches, in these evangelic last times. And surely, 'tis not so much the forces of forrain, professed enemies, as the venime and malignitie of this domestic sin, that brings desolation to Virgin-churches. The sleeping Devil doth more mischief in the Church of Christ, than the roaring Devil. To sleep in Satans lap, is much worse than to rore in *Egypts*, or *Babylons* furnace. While *Jerusalem* sleeps, her jugement sleepeth not: her carnal securitie determines in dreadful awakenings: How easily doth she fal into the *Romans* hands; yea, into the fire of Divine wrath, while she is asleep in her sin? Did not *Jael*, a poor silly woman, pierce thorow great *Sisera*'s head, when he was asleep? And may not, in like manner, smal tentations bring ruine to the most flourishing Churches, when asleep, on the bed of carnal securitie? This therefore is great mater of Lamentation.

5. Ano-

5. Carnal confidence. 5. Another Church-sin, that exposed *Jerusalem* to Church-ruine, was her *self-fulnesse*, and *carnal confidence*. She was ful of her self, her own Contrivements, Sufficiences, and Dependences; wherefore no wonder if she reject her *Messias*, and al his offers of peace. This Christ every where upbraids the unbelieving Jews with, as the main spring of their ruine, *Luke* 18.9-14. Was not this also the great sin, that brought old *Jerusalem* under the *Babylonian* captivitie? Doth not the Prophet *Isaias*, by a witty *Sarcasme*, upbraid her with this sin, as the cause of her ruine? Isa. 2. 10. *Enter into the rock, and hide thee in the dust, for fear of the Lord*, &c. The Prophet here, by a *Sarcasme*, doth aggravate the proud confidence of this people, from the consideration of Gods inevitable jugements: as if he had said: Flie, if thou canst, the terrible aspect, and severe hand of thy God: but al thine attemts shal prove abortive: al thy proud confidences are insignificant. The like *Jerem.* 8. 14, 15. *Why do we sit stil? assemble your selves, and let us enter into the defenced Cities, and let us be silent there:* Here you have the vain confidence of the Jews: they thought to secure themselves against Divine wrath, in their fenced Cities: What follows? *For* [or rather, *But*] *the Lord our God hath put us to silence, and given us the waters of gal to drink; because we have sinned.* This is an *Ironic* answer of the *Prophet*, as a rebuke to their carnal confidence: and oh! what an Hel lies in it? They boast of securing themselves, and obtaining rest in their fenced Cities: Yes, saith the

Isa. 2. 10.

Jerem. 8. 14, 15.

the Prophet *Ironicly*, you shal be secure, and quiet: but how? not, as you dream, in your fenced Cities; but in being made drunk with the *Lords waters of Gal*, (or rather poison) whereby you shal be deprived of al *counsel*, and exposed to violent Destruction: this is the silence the Lord wil give you, as the reward of your carnal confidence. So Hos. 12. 1. *E-phraim feedeth on the wind, and followeth the eastwind: he daily increaseth lies, and desolation.* The later is the effect of the former; his Desolation is but the fruit of his lying confidences: *Ephraim* by multiplying *lies*, *i.e.* carnal confidence in the *Assyrians*, and *Egyptians*, doth but multiplie Desolation. When ever any professing People, or Church, begin to be *self-strong*, or confident in an arme of flesh, they are the next dore to some great danger. What ever we make the bottome of our confidence, that we make our God: and our jelous God wil never bear it, that we place an Idol in his room: if he intend mercie to us, he wil break al such Images of jelousie, which would otherwise break us. Hos. 12. 1.

6. Another great sin, which promoted *Jerusalem*'s ruine, was her *Earthly-mindedness*. She preferred her *clay-Gods*, and temporal Interest before her *Messias* and the great concernes of eternitie: State-peace was more regarded by her than peace with God: *Cesar*'s crown was more adored by her than *Christ*'s; and therefore deservedly did she perish by *Cesar*'s hand. How justly did our Soverain Lord suffer *Jerusalem* to fal by *Cesar*'s sword, when *6 Earthly-mindedness.*

as ſhe prefer'd *Ceſar* before her Lord? She, forſooth, *would have no King but Ceſar:* Was it not juſt then with God, to ſuffer her to periſh by no hand but *Ceſars*, whom ſhe preferred before her *Meſſias?* This was alſo the temper of the *Gadarenes*, (a companie of Apoſtate Jews:) who prefer'd their ſwine before their *Meſſias*, and his ſpiritual offers of peace, *Luke* 8. 37. And is not this mater of ſad lamentation, to ſee Profeſſors prefer back and bellie, externe Pompe and *Grandeur*, before Chriſt and his Goſpel? Surely ſuch ſwiniſh *Goſpellers* are not far from ruine, if timous Repentance prevent it not.

7 Unfruitfulnes. 7. Again, *Unfruitfulnes* and *barrennes* under al gracious Influences, Vouchſafements and Indulgences, was a pregnant cauſe of *Jeruſalems* ruine, and ſo further mater of Chriſts Lamentation. This is evident from that Parable of Chriſt, *Mat.* 21. 33, 43. where Chriſt having propoſed, and repreſented the barren condition of the Jews, by the Parable of certain idle Husbandmen, who had received a Vineyard to dreſſe and til; but inſtead of rendring the Lord fruits in their ſeaſon, they took his ſervants, and abuſed ſome, and killed others; yea, at laſt killed the Heir: Our bleſſed Lord gives us the *Reddition*, or application of this Parable, *v.* 43. *Therefore I ſay unto you, the kingdome of God ſhal be taken from you, and given to a nation, bringing forth the fruits thereof.* Where he plainly ſhews, that their Unfruitfulnes, together with their Rejection of Chriſt, was the main cauſe of their Rejection by

by God. The ſame is confirmed by the foregoing Parable of the *Figtree*, v. 19. *And when he ſaw a figtree in the way, he came to it, and found nothing thereon, but leaves only; and he ſaid unto it, Let not fruit grow on thee henceforward for ever. And preſently the figtree withered away.* This *infructuous* Fig-tree was an Embleme of the unfruitful Jewiſh Church, which was near unto curſing. This alſo was the ſin of the Judaic Church, before their *Babylonian* captivitie, as we find it mentioned by *Eſaias*, Chap. 5. *v.* 1-7. touching Gods *unfruitful vineyard*, which was ſituated on a fruitful hil, under the warme Influences of the Sun, and planted with the choiceſt Vine, *&c. But when he looked it ſhould bring forth Grapes, it brought forth nothing but wild grapes:* Wherefore he layes it waſt, *&c. v.* 4, 5, 6. Fructification is the laſt end of a vineyard; and therefore if this fail; for what uſe ſerve the trees, but to be caſt into the fire? Unfruitful Churches, or Profeſſors, ſerve for no other uſe, but to make fuel for divine wrath to feed upon.

8. Another Church-ſin, which greatly advanced *Jeruſalems* ruine, was her continued Perſecution of Gods Prophets, and Apoſtles, ſent time after time unto her. This our bleſſed Lord expreſly mentions in that forecited Parable, Mat. 21. 35, 41. where 'tis ſaid, *They took his ſervants, and beat one, and killed another, and ſtoned another*: yea, at laſt, *they took the heir and killed him.* And what follows, but the miſerable deſtruction of theſe wicked

8 *Perſecution of the Prophets, &c.*

men, *v.* 41? The like we find, *Mat.* 22. 1,8. in the parable of the Mariage-feaſt, which the King made for his ſon: where 'tis ſaid v. 6. *And the remnant took his ſervants, and entreated them ſpitefully, and ſlew them.* This remnant were the unbelieving Jews, who took the Apoſtles, and Meſſengers of Chriſt, and *entreated them ſpitefully, and ſlew them.* And what follows? v. 7. *But when the King heard thereof, he was wroth: and he ſent forth his armies, and deſtroyed theſe murderers, and burnt up their citie.* Oh! how deſervedly do ſuch periſh, by the hand of Chriſt, who take his Miniſters and Meſſengers of peace, and entreat them ſpitefully, and lay violent bloudy hands on them? Al this our bleſſed Lord pronounceth in plain naked termes, Mat. 23. 37, 38. *O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them that are ſent unto thee--- Behold your houſe is left unto you deſolate,* &c. For a profeſſing Citie to ſtone the *Prophets* and Chriſts Meſſengers *of peace*, is that which brings ſwift deſtruction.

9 *Want of Reformation.*

9. Further, Want of Reformation is a great Church-ſin, which had a mightie influence on *Jeruſalem*'s ruine. Chriſt had given her many ſerious Admonitions, and forewarnings of her approching miſerie unleſſe ſhe did reforme: but al would not avail, and therefore now he mournes over her obſtinate perſeverance in her ſin. God layes in a proviſion of threats againſt this ſin, in the firſt conſtitution of the *Judaic* Church, *Lev.* 26. 23, 24. *And if ye wil not be reformed by theſe things, but wil walk contrary unto*

unto me: Then wil I alſo walk contrary unto you, and wil puniſh you yet ſeven times for your ſins, &c. Want of Reformation in Churches is that which puts a bar to al Church-Deliverance, and opens the dore to al Church-miſeries. This was the great challenge, which Chriſt had againſt the Church of *Pergamus*, *Rev.* 2. 14. 15. as alſo againſt the Church of *Thyatira*, *v.* 20. for which he threatens them with great Tribulations, if they reformed not ſpeedily.

10. *Impenitence*, and want of *Humiliation* under al Church-provocations, was a ſin that much conduced to *Jeruſalem*'s Church-ruine. *Jeruſalem* was not only defective in point of Reformation, but grown obdurate, contumacious, and hardened in her ſin; ſo that neither Chriſts gracious, nor his ſevere viſitations did any way move, or affect her. *Impenitence* addes a *Seal* unto al other ſins, and miſeries: impenitent hearts are incurable: When Profeſſors, or Churches go on to ſin with an high hand, notwithſtanding al Gods Chaſtiſements, and kind Admonitions, what can be expected but ſpeedy ruine? Thus it was with *Ahaz*, 2 Chron. 28. 22. *And in the time of his diſtreſſe did he treſpaſſe yet more againſt the Lord. This is that king Ahaz.* הוּא *THAT*; Here is a Demonſtrative Pronoun, ſubjoined to a Noun, inſtead of a Verb Subſtantive, which carries in it a ſingular Elegance. *That King Ahaz*, *i. e.* Such a *Monſtre* as cannot be melted by the furnace of Divine wrath. 10. *Impenitence.* 2 Chron. 28. 22.

11. The laſt Church-ſin, I ſhal mention, as

11 *Apoſtaſie.*

that which had a malignant influence on *Jeruſalems* Deſtruction, was her open *Apoſtaſie* from, and *Rebellion* againſt God. This is a ſin of ſuch a deep tincture and guilt, as that it inevitably brings ruines on the moſt flouriſhing Churches, if long continued in. This was *Jeſuruns* ſin, Deut. 32. 15,16,17,18. *Jeſurun* (or Iſrael) *waxed fat and kicked*---- They ſacrificed to Devils, and forgot God, &c. What follows? *v.* 34,35. *Is not this laid up in ſtore with me, and ſealed up among my treaſures? to me belongeth vengeance and recompence, their foot ſhal ſlide in due time: for the day of their calamitie is at hand*, &c. Gods treaſures *v.* 34. are to be underſtood of his vindictive wrath, and vengeance: For ſo it follows *v.* 35. *To me belongeth vengeance and recompence.* Whereby is denoted, (1.) The juſtice of God: for Gods Treaſures of wrath, are but the effect, and due recompence of Mens treaſures of Sin: whence its called here *Recompence:* which is explicated Rom. 2.5. *But after thine hardnes, and impenitent heart, treaſureſt up to thy ſelf wrath againſt the day of wrath, and revelation of the righteous jugement of God.* The *Treaſures* of wrath are but the revelation of the righteous jugement of God, againſt the treaſures of ſin; which impenitent ſinners lay up. (2.) By Gods Treaſures here, may be underſtood the certitude of Divine wrath: For what is laid up in ſtore with God, as in a *Treaſure*, and moreover ſecured with a *Seal*, is moſt certain. Al the wits and forces of Heaven, and Earth cannot break open this Divine Seal, or make void

Deut. 32. 34,35.

Gods

Gods Treasures of wrath. (3.) Hereby also is intimated Gods *Longanimitie*, or *Longsufferance*: for what is laid up in a treasure, is not of present use, but for the future, (*l*) So the *Greek* Verb *to treasure up*, signifies to *lay up for to morrow*. So it follows *v.* 35. *their foot shal slide in due time*. The Lord forbears long, til sinners have filled up their mesure; and then opens his treasure of wrath. (4.) These treasures of wrath implie Gods severitie at last against impenitent sinners, which go on in ways of Apostasie and Rebellion. The longer God waits for *Jesurun*'s returne to him, the more fierce wil his indignation be against her, if she returne not: patience abused turnes into multiplicated furie. When God comes to open his sealed treasures of Indignation, against contumacious, rebellious *Jerusalem*; Oh! what flouds of wrath break forth against her? Thus Psal. 106. 39. *Thus were they desiled with their own works, and went a whoring with their own inventions*. Here you have *Jesuruns* Apostasie from God: and then follows Gods severitie against *Jesurun*, v. 40. *Therefore was the wrath of the Lord kindled against his people; insomuch that he abhorred his own inheritance*. When a professing People or Church begin to grow weary of God, He begins to abhor them, as as an unclean thing, or that which is abominable.

l θησαυρίζειν καὶ τοῦ θεὶ εἰς τὸ ἄυριον.

Thus I have dispatcht the Church-sins, which brought ruine on *Jerusalem*, and therefore were the chief mater of our blessed Lords Lamentation: and I have insisted the more

largely and particularly hereon, that ſo, by having a view of thoſe *Church-ſins*, that uſually bring *Church-ruines*, we may, ſo far as we are guiltie, lament over the ſame, and reforme for the future; leſt we, in lik emanner fal under *Jeruſalems* condemnation, and ruines.

CHAP. VI.

Divine wrath, and the effects theref on Jeruſalem, *further mater of Chriſts Lamentation.*

The wrath of God the effective cauſe of Jeruſalems *ruine.*

HAving finiſht the *Moral* cauſe of *Jeruſalems Ruine*, we now procede to the *productive* cauſe thereof; which was chiefly the *wrath* of a ſin-revenging, jelous God. As ſin was the fuel, ſo Divine wrath was the fire which conſumed *Jeruſalem*. And this was another great, and moving object, which drew this ſad Lamentation from our gracious Lord. *Jeruſalem* was now in a proſperous, tranquil, or quiet ſtate: Oh! how beautiful and goodly was her Temple to the eyes of Beholders? Do not Chriſts Diſciples cry out, Mark 13. 1. *Maſter, ſee what manner of ſtones, and what buildings are here?* Very good: Ay, but what replie doth Chriſt make, Luk. 21. 6. *As for theſe things, which ye behold, the dayes wil come, in which there ſhal not be left one ſtone on another,*

Luk. 21. 5.

that

hat ſhal not be thrown down. Our omniſcient Lord ſaw divine Wrath ſmoking againſt *Jeruſalem*, and this made him to weep over it, whiles others gloried in its beautie. Our poor ſhallow apprehenſions contemplate *Cauſes* in their *Effects*; but Chriſts omniſcient eye ſaw the *Effect* in its *Cauſes*; aud therefore laments over it, as being actually preſent to him. And ah! What doleful mater of Lamentation is here; to ſee the dreadful fire of Divine wrath flame forth againſt *Jeruſalem*, the place of Gods gracious Reſience? A ſpiritual heart can ſee al the plagues and curſes of Hel wrapt up in Divine wrath. A carnal heart can apprehend and feel the effects of Gods wrath, eſpecially ſuch as are more viſible and ſenſible; as the raging *Peſtilence*, *London*'s prodigious *Flames*, or the like: Ay, but how few are there who take notice of that *Divine wrath*, which *animateth* and feedeth all thoſe National judgements? Where is that ſoul, or at leaſt how rare is he to be found, who laments the fiery indignation and wrath of God, which ſpirits al Church-ruines? But this was the poſture of our tender-hearted Saviors ſpirit: the great thing he bewails was the *wrath* of God, which hung, by a ſmal thread, over *Jeruſalem*: This was the ſword which pierced his heart, and made his eyes guſh forth with tears. The like we find in *Jeremie*'s Lamentations over captive *Jeruſalem*, Lam. 1. 15. *The Lord hath troden the virgin, the daughter of Judah, as in a Wine-preſſe.* The treading of Judah as in a Wine-preſſe argues her extreme oppreſſion and affli- Lam. 1. 15.

ction,

ction, and therefore we find the same expressi-on of Christs passion, *Isa.* 63.3. But who is it that treads *Judah*, as in a Wine-presse? He tels you, *The Lord hath troden*, &c. Here lies the sting of al: Gods Wrath visible and apparent in their captivitie, was that which mostly wounded his heart. Ah! saith *Jeremie*, 'tis not so much the *Babylonians* furie that toucheth me, as the Lords indignation which appears in our sufferings: 'tis the *hand of God* that cuts mine heart; 'tis his wrath that makes me so sad. So *Lam.* 2. 1. *How hath the Lord covered the daughter of Sion with a cloud in his anger, and cast down from Heaven unto earth the beautie of Israel, and remembred not his footstool in the day of his anger!* The Lords *obnubilating*, or covering with a cloud, the *daughter of Sion*, argueth his great indignation against her: Some conceive, that the Prophet, by a tacit *Antithesis*, alludes to the *Cloud of glorie*, which overshadowed *Jerusalem*, at the Dedication of the Temple, 1 *Kin.* 8. 1. But now, alas! a contrary, dark, calamitous cloud of wrath covers her, which was great mater of Lamentation. Thus *v.* 2, 3, 4, 5, 6, 7, 8. So *Lam.* 4. 16. *The anger* [*or face*] *of the Lord hath* (m) *divided them,* [or, *dissipated them*] *he wil no more regard them,* [or, *he wil not adde to regard them,*] *i, e,* he wil not give them one favorable regard, one gracious aspect more. And, oh! What an heavy doom was this? How many Hels lay wrapt up in these direful tokens of Divine wrath? This therefore was that which our blessed Lord greatly laments in *Jerusalems* ruines, that al

Lam. 2. 1.

Lam. 4. 16.

m *Cum dicit dissipatos fuisse à facie Domini, vult ut nolit amplius ipsos aspicere.* Calv.

was

was the effect of an angry displeased Deitie.

As for the *Instrumental Causes* of *Jerusalems* Destruction, there was somewhat also in these, that gave our compassionate Lord some mater of Lamentation. To consider that the Roman *Cesar*, whom the Jews now so much crie up, and prefer before himself, their only *Messias*, should ere long, in his successor, prove the great instrument of their Desolation; and that he should first pitch his Tents in this very place, where our Lord now stood; Oh! What abundant mater of Lamentation did this afford to our tender-hearted Lord, who was so nearly allied to *Jerusalem?*

Sect. 2. *The effects of Gods wrath against* Jerusalem.

We come now to the effects of *Jerusalems* sins, and Gods wrath inflamed thereby; which yield fresh mater of lamentation to our dear Lord. The effects are proportionable to the causes: Sin and wrath cannot but produce prodigious jugements on *Jerusalem.* (*i*) The *temporal* effects of Gods wrath against *Jerusalem* were very prodigious and lamentable. (1.) Is it not a sad and lamentable sight to see *Jerusalem*, a Citie so populous, become desolate and without Inhabitant? as Mat. 23.38. *Behold your house is left to you desolate*: Was not this one great part of *Jeremies Lamentation* over old *Jerusalem?* Lam. 1. 1. *How doth the Citie sit solitary, that was ful of people? How is she become as a widow?* (2.) Was it not also a doleful thing, to see *Jerusalem*, which was the wonder of the world, for beautiful edifices and structures, *laid even with the ground, not a stone remaining on another?* As our Lord foretels,

i Temporal jugements.

Luke

Luke 19. 44. *And ſhal lay thee even with the ground, and ſhal not leave in thee one ſtone upon another.* This ſeems an *hyperbolic* expreſſion, denoting extreme deſtruction. Hag. 2. 15. *To lay a ſtone upon a ſtone*, ſignifies *to build*: Wherefore *not to leave a ſtone upon a ſtone*, ſignifies *utterly to deſtroy*. And that this prophetic deſcription of *Jeruſalems* utter ruine, was fulfilled to a tittle, hiſtorie informs us. (*m*) Its ſaid, that *Jeruſalem* was ſo far demoliſht by *Veſpaſian*, that there was no footſtep of the Citie left remaining: yea, afterwards it was by *Muſonius* the Prefect plowed up; ſo that it not only ceaſed to be a Citie; but moreover it was not lawful for any to build on that ſoil for the future: For, according to the *Roman-law*, that Citie which had a plow paſſed over it, ceaſed to be ſuch; and it was a capital crime for any to build ſo much as a Cottage in that place. Such were the miſerble ruines of *Jeruſalem* here foretold. And oh! what a ſad contemplation was this to our dear Lord? how did it make his heart to bleed, as his eye to weep. They who have ſeen *London* buried in its own aſhes, cannot but remember what a ſad ſpectacle this is. Ah! who would not lament at ſuch a ſight?

m Scaliger *in* Euſeb. *Chro.* 194.

(3.) Is it not alſo a lamentable caſe, that ſhe, who was the *Glorie*, and deſire of Nations, ſhould become the *deriſion*, reproche, and ſcorne of al? Was not this alſo great mater of lamentation to *Jeremie*, Lamentat. 2. 15. *They hiſſe, and wag their head at the daughter of* Jeruſalem, *ſaying, is this the citie, that*

hat men cal the perfection of Beautie, the joy of the whole earth?

2. But the moſt dreadful, and lamentable effects of Divine wrath on *Jeruſalem*, were ſpiritual jugements; the previſion whereof greatly afflicted our tender-hearted Lord. (1.) Oh! what a bleeding contemplation was it to our gracious Lord, to view that diſmal breach, which Divine wrath was about to make on *Jeruſalems* Church-ſtate? To conſider, that now al the great things that did belong to her peace, were to be as a *ſealed book, altogether hid from her eyes:* ah! how doth this pierce, and wound the heart of her *Meſſias?* That ſhe, who had been dignified and adorned with ſuch rich marques of Divine favor, beyond al Nations in the world, ſhould now be diveſted and ſtript naked of al: what an heart-breaking was this to her gracious Lord? Did not this conſideration fil *Jeremies* heart with ſad lamentations over old *Jeruſalem?* Lam.1.4. *The ways of Sion do mourne, becauſe none do come to the ſolemn feaſts*, &c. So Lamen.2.6,7. *And he hath violently taken away his Tabernacle, as if it were of a garden, he hath deſtroyed his places of the aſſemblie.*

2. Spiritual jugements.

1. Withdrawment of the means of Grace.

(2.) The withdrawment, not only of the *means*, and *Symbols* of Grace, but alſo of al gracious *Influences* from *Jeruſalem*, afforded further mater of ſore Lamentation unto her Lord. It is a dreadful curſe to want al ſpecial Means and Tokens of Grace: but yet, if in the want of theſe the Lord vouchſafeth his Grace to improve commun means of Grace,

2. Withdrawment of gracious Influences.

or

or particular deprivements of ſpecial means, this is no ſmal divine Benediction: But, alas! our Lord foreſaw it would be quite otherwiſe with *Jeruſalem:* ſhe was like to be deprived, not only of al ſpecial means of Grace; but alſo of Grace it ſelf, without which ſhe could not improve commun means, or her particular deprivements of ſpecial means: and, oh! how greatly doth this afflict her compaſſionate Lord? A Chriſtian, though he be ſometimes deprived of the means of Grace, yet the Lord gives him grace to improve thoſe very deprivements, in order to his humiliation, ſpiritual povertie, hunger and thirſt after the means, and a more complete life of faith, and dependence on Chriſt. And thus his deprivements of the means of Grace, become a means of Grace unto him: his want of Ordinances is, as ſanctified by Grace, a great Ordinance to him. Ay, but was it thus with *Jeruſalem?* No; ſhe was not only to be deprived of al means, and Symbols of Grace; but alſo of Grace it ſelf, without which ſhe could not make any improvement of theſe withdrawments, or be humbled under them. This *Paul* ſadly laments, 2 Cor. 3. 14. *For 'til this day remaineth the ſame veil untaken away, in the reading of the old Teſtament.* He ſpeaks of the veil on the hearts of the unbelieving Jews.

3. *A ſpirit of ſlumber.* (3.) Another ſpiritual jugement, which Chriſt laments, as that which hung over *Jeruſalem*, was Gods pouring out on her a *ſpirit of ſlumber*, and delivering her up to *judicial occecation* and *obduration*, or hardnes of heart.

So

So Rom. 11. 8. *God hath given them the ſpirit of ſlumber.* And this indeed was the curſe of Curſes; the Plague of Plagues; the Hel of Hels; which contains in it al manner of ſpiritual jugements; as being left to the plague of their own hearts, 1 *King.* 8. 38. being given up to the enchantments of a bewitching world; having al commun mercies and providences curſed to them, *Rom.* 11. 9, 10. being delivered up to Satan, *the god of this world*, 2 Cor. 4. 6. *&c.* But of theſe in their proper place.

CHAP. VII.

The eminent Qualities, and Efficaces of Chriſts ſacred Tears.

HAving finiſht the *Object*, or Mater of Chriſts Lamentation, compriſed in that notion [*over it,*] We now procede to the *Act* [*Wept.*] Wherein we find two conſiderables, (1.) The *Qualitie.* (2.) The *Efficaces* of Chriſts *Tears* over *Jeruſalem.* *He wept.*

Sect. 1. As for the *Qualities* of theſe Tears, they are very *Rare* and *Admirable*, clothed with many eminences, which render them infinitely more excellent than al other tears. For (1) they are *Divine tears:* dropt from the *Heart* and eyes of him, who was as truely God, as man. And oh! What an admirable, yea infinite Perfection doth this give to theſe Tears, 1. The Qualities of Chriſts tears. 1. They are Divine.

Tears, that they flow from the *Divinitie?* What! doth the Son of God, who is eternally blessed, in the beatific *Vision* and *Fruition* of his own Glorie, drop tears; and that over an ingrateful, contumacious, rebellious Citie? Oh! Who could ever have imagined, that this could be, had we not *ocular* and *evident* demonstration thereof? Surely these Tears must be no vulgar, commun tears, which have so much of the Divinitie in them. Oh! What precious tears were these, that dropt from God-man? What sweet and delicious wine were these tears to the Angels that attended on Christ?

2. Rational. (2.) These tears of the Son of God were *ponderous*, *weightie*, or *rational* Tears: they were not, as ours usually are, *fooliſh*, *irrational* tears; but very *judicious*, and wel-grounded. O! What infinite *Reasons*, what rational motives had Christ to induce him to weep over *Jerusalem?* How oft do our tears flow from false imaginations, or some *feebleneſſe* of Nature, without any grounded reasons? But was it thus with Christ? Had he not *maſſie*, ponderous Inducements, to induce him unto this *sacred paſſion?* Were not *Jerusalem*'s sins, and approching Ruines, forcible and binding reasons of our Lords weeping over her?

3. Spontaneous and free. (3.) These Tears of Christ were most *spontaneous*, or voluntary and free; not *forced*, and strained, as ours frequently are. Oh! how naturally did this *holy water* flow from that sacred fountain, Christ's eyes? What bleedings

bleedings of heart, what inward compassions were the main spring of this sacred passion, vented by his eyes? Christs tears had a divine Fountain in the heart, by which they were fed and maintained: they were as the sweat of an anguished, troubled spirit; as the bloud of an heart lively struck with the sense of *Jerusalems* coming miserie.

(4.) Hence also these Tears of Christ were most *Sincere* and *Cordial*. The best of our Tears, have too deep a tincture of *Hypocrisie*: *Naturalists* say, that there is no pure element of water, to be found in this lower Region: This is most certain as to our tears; there are none so pure but they have some *concretion*, or commixture of Sin and Hypocrisie. But 'twas not so with Christs tears: every tear that dropt from him was as pure as *Crystal*: There was not the least tincture of guile, or hypocrisie in his tears: Every tear was a lively glasse and image of his heart: There was an exact conformitie between the *passion* of his eye, and *compassion* of his soul. 4. Sincere.

(5.) Again, these Tears of Christ were *Spiritual* and *Regular*; not *Carnal*, or *exorbitant*. We seldome weep, but there is much of *carnalitie*, and *exorbitance* in our tears; either in regard of the *Motives*, *Mater*, or *Manner* of their emanation. But oh! how spiritual as to their *Motives*; how regular as to their *Mater*; and how ordinate and harmonious as to their *Manner* were al Christs tears? Alas! how impossible is it that there should be any irre- 5. Spiritual and regular.

gular or inordinate passion in Christ, who was a *masse* of pure Grace? Our blessed Lord was not a mere *Patient*, but a wise judicious *Agent* in al his passions: Hence that which is expressed by a *Passive* Verb, John 12.27. τετάραπται, *my soul is troubled*, is expressed by an *Active*, John 11.33. ἐτάραξεν ἑαυτὸν, *and he troubled himself*; which clearly shews that Christs troubled affections were governed, and influenced by his jugement; every tear that dropt from him was perfumed with Grace: his eyes were as a fountain of *Rose-water*; every drop gave forth a sweet smel of Heaven.

ϵ. Generous.

(6.) Christs tears were *generous* and *noble*: he seemed to forget and disregard himself, whiles he minded and regarded *Jerusalem*. His own crucifixion was very near, yet he seems to overlook that, and mournes chiefly for *Jerusalem*'s Ruines. Alas! how *selfish*, *private*, and *narrow* are our tears, for the most part? We oft weep for the evils we *suffer*: but oh! how rarely do we weep for the evils we commit; or, for those which the Church suffers? The evils that touch us afflict us; but how little are we afflicted with the evils that touch the honor of Christ, or his concernes? But was it thus with our great Lord? Whence sprang his tears? was it from the *prevision* of his own sufferings? Or, was it not rather from the intuition of *Jerusalem*'s sins and sufferings? *Jerusalem*, is at this very time, plotting the death of her tender-hearted Savior: But lo! what affectionate tears doth he shed over

Jeru-

Jerusalem's apprehended Destruction? Oh! what generous and noble tears are these? how much self-denial is here?

(7.) These tears of Christ were also *meek*, and *humble*. Our tears, if they have any thing of a noble and generous tincture in them, then usually they are *proud* and *obstinate*: but these tears of our blessed Lord were not lesse meek and humble, than great and generous; and oh! how rare is such a conjunction among men? Some *Heroic* and generous *Romans*, have dropt some tears over their vanquisht enemies: but how much pride, how much triumph, have they discovered therein? But it was not thus with *Jerusalems* King: his tears flowed from an humble, contrite, meek, and broken spirit: They were the tears of the Lamb of God. No proud *murmurs*; no sullen pettish *humors*; no revengeful thoughts were mingled with these his sanctified tears; as usually there are with ours. 7. Meek and humble.

(8.) These tears of Christ were *Amorous*, and *Pathetic*. What a great *Pathos* and emotion of Affection lay wrapt up in Christs tears, is evident by his broken and imperfect language, v. 42. *Saying, if thou hadst known, even thou, at least in this thy day!* &c. How broken and imperfect is his language? his heart was so ful of Affection, as that he wanted words to give vent thereto: He drops now and then a word, and now and then a tear: [illegible] his tears swallowed up and drowned his words; which argues a mightie *pathos* and ebullition of Affection. Those who were 8. Amorous and Pathetic.

preſent at *Lazarus*'s grave, and ſaw our bleſſed Lord to water his grave with tears, conclude, *John* 11. 36. *Behold, how he loved him!* And may not we in like manner, from Chriſts tears over *Jeruſalem*, crie out alſo, *Behold, how he loved it? Julius Cæſar* beholding the head of *Pompey* his ſlain enemie, could not but drop ſome tears over it; which was an argument, not only of a generous heroic ſpirit, but alſo of ſome affection towards *Pompey*. But oh! what *tenderneſſes* of love, what warme bowels of affection lye wrapt up in the tears of our gracious Lord, over impenitent and ingrateful *Jeruſalem?* Doth it not argue an high degree of love in thoſe tears of our Lord, that, forgetting al the paſt injuries done unto him, and al the future cruelties he was to ſuffer from this rebellious Citie, he could notwithſtanding weep over her coming miſeries? So amorous and pathetic were theſe tears.

9. Dolorous and Sympathetic.

(9.) Theſe tears of our affectionate Lord were alſo *Dolorous* and *Sympathetic:* there was not only Love, but alſo *Grief*, *Sympathie*, and *Compaſſion* in theſe tears. This addes a further excellence to Chriſts Lamentation; For grief and ſympathie with others in their afflictions, is an *afflictive paſſion*; and therefore rarely exerted in any eminent degree, but among intimate *Confidents* and Friends; who are knit together by ſuch an intimate, eſſential bond of Amitie, as that they can eſpouſe each others *ils*, as their own, Sympathie argues an high degree of Amitie: And oh! What *Sympathie*, *Commiſeration*, and *Compaſſion* do Chriſts tears argue?

argue? Are they not as the *bloud of a wounded heart*, to use *Cyprian*'s phrase? Doth not the *Romans* sword, which ere long was to be sheathed in *Jerusalem*'s bowels, pierce thorow the very heart of her *Messias?* How is his Spirit wounded by the sword of *Divine wrath*, that hung over *Jerusalem?* Al tears are the *Legats*, or Ambassadors of Grief; but none argue more grief, than such as are dropt over our neerest Relates, in deepest miserie. And O! what passionate grief and sympathie was there in Christs tears, over bleeding *Jerusalem?* Thus *Theophylact* on this Text: (o) *He wept over the Citie as a man-lover* —— *He therefore discovered by his weeping bowels of pitie.* What a sacred prodigious passion is here? Oh! how warme and bleeding with compassions are these sacred bowels, which embrace a Citie so impenitent, so ingrateful, so ful of bloudy and mischievous contrivements against so gracious a Savior? *Joseph*, when his bowels waxed warme, could not choose but break forth into a passion of tears, in the presence of his brethren, who had been so injurious to him: But O! *Joseph*'s compassions were infinitely short of these in our Lord, towards ungrateful *Jerusalem*. Its reported of *Scipio Africanus*, that when he beheld *Carthage* mount up in flames, he could not but weep: which argued some commiseration in this noble Heroic Spirit, who was an enemie. But, alas! what is this to those unparalled compassions, which flowed forth from the heart of Christ, together with his tears over *Jerusalem?*

(o) Ὁ Κλαίει ἐπὶ τῇ πόλει ὡς φιλανθρωπος δείκνυσιν ἐν τοῖς σπλάγχνα τῦ ἐλέους διὰ τῦ κλαυθμῦ. Theophyl.

10. Seasonable.

(10.) Another Qualitie appendent to Christs tears regards their *seaſon*, which was a day of public Rejoycing: This ſad Lamentation of Christ, was in a day, wherein they made ſolemne Acclamations of joy, and ſung *Hoſanna*'s unto him. This argues the weight of Christs tears: Surely there muſt needs be ſome weighty reaſon and cauſe of theſe tears, which were ſo plentifully poured out, by our Lord, in a day of ſuch ſolemne Triumph. Ay, but our Lord did, by the eye of his *omniſcient Divinitie*, diſcerne a world of *Hypocriſie*, *Unbelief*, *Ingratitude*, and *Treacherie* in their hearts: He foreſaw that ſome of theſe very men, who now ſang *Hoſanna's* to him, as their crowned *Meſſias*, would, within few days, crie out, at leaſt in heart and conſent, *Crucifie*, *crucifie him*. He had a clear previſion of al Jeruſalems *Treaſons*, and bloudie deſignes againſt his *Regal Perſon*, *Crown*, and *Dignitie*, with al the ſad effects hereof; and this ſad proſpect drew tears from him in this day of ſolemne Joy.

11. Public.

(11.) Laſtly, Theſe tears of Christ were *public*, in the view of al ſtanders-by; which gives ſome accent to them. Had he wept in a corner, where no eye could have ſeen it, ſurely it had been very much, for a perſon of his Qualitie and Dignitie: But oh! to ſhed tears in ſuch a public manner, what burning Affections; what a *fermentation* of boiling Compaſſions; what ſympathetic Tenderneſſes doth this argue to be in the heart of our Lord? Thus much for the eminent Qualities of Christs Tears.

2. We

2. We come now to the *Efficaces* and *Influences* of these sacred precious tears; which also admit several *Regards*. (1.) These Divine tears of Christ were very *Ominous*, and *Prognostic*: they did foretel dreadful *Accidents*, and prodigious Disasters, which would befal *Jerusalem*. These tears proceded not from a sick brain, or phantastic Imagination of *Chimeric*, or impossible dangers; No, they were *prophetic* tears, issuing from a judicious eye, which had an *hypostatic* union with the omniscient Divinitie. The efficace of these tears which were; 1. Ominous and prophetic.

(2.) Hence also they were *Instructive Tears*: every tear dropt a lesson; yea, preacht a Sermon to impenitent, unbelieving *Jerusalem*. Oh! what sacred *Instructions*, what sage *Documents*, what *deliberate Counsels*, what seasonable *Admonitions*, what *useful Cautions*, did every tear carrie in its bowels? How happy might *Jerusalem* have been, had she but understood, and entertained the holesome Doctrines, which these tears preached to her? Did not every Tear instruct her, what a tender-hearted Savior she had to deal with? How unwilling he was to reject her? How glad he would be, to receive her into the bosome of his Grace? What a bloudy sin unbelief was? *&c.* 2. Instructive.

(3.) These Divine Tears were not only *Instructive*, but also *exhortative*. They carried in them *efficacious* and binding Arguments, to persuade impenitent *Jerusalem*, to mind, and embrace *the things that did belong unto her peace*. What more efficacious to prevail on an obstinate wife, than the tears of her affectionate 3. Exhortative.

husband? What more powerful *charme* may there be, to win the obedience of a rebellious child, than the tears of affectionate parents? Can there be a more forcible motive to gain the consent of a sick patient, than his Physicians tears? What wil move the hearts of desperate Rebels, to returne to their liege Lord, if his tears wil not do it? And, Lo! here the King of kings, by his pathetic tears, *exhorts*, *persuades*, and *invites* his obstinate spouse, his rebellious children, his sick patients, and his rebellious subjects to returne unto him, and embrace the things that belong unto their peace. So Ezech. 18.23. *Have I any pleasure at al that the wicked should die, saith the Lord God?* &c. More particularly, these tears of Christ exhort, and invite *Jerusalem* to *Repentance:* Christ weeps for her sins, that so she might thereby be induced to weep for her own sins. Doth it not argue an heart desperately hard, when Christs tears wil not dissolve or soften it? Drops of rain wil in time make a rock hollow: Oh then! how obdurate is the heart of *Jerusalem*, when the efficacious tears of the Son of God wil not move, or work upon it, to consider the things that belong unto her peace?

4. Threatning.

(4.) These Tears of Christ were also *comminatorie*, or threatning: every tear speaks a curse, and direful threat to the impenitent Jews. As patience, so tears rejected, or abused, become furious. Those are the most dreadful curses, which procede from the Mouth of Blessednes it self. If Christs affectionate tears prevail

prevail not on sinners to come unto him, and partake of his blessings; they then fal down in shours of Divine threats and curses. And oh! what an astonishing curse is this, to be cursed by the Mediators mouth, which is the fountain of al Blessednes? O! what a deplorable case is *Jerusalem* in, when every Tear of her gracious Lord drops a threat, and curse on her? How has *Jerusalem* for more than 1600 years layn under this curse here dropt, and mingled with our Lords tears?

(5.) These sanctified tears of Christ were also *Intercessorie:* As they threatned curses on the reprobate Jews; so in like manner did they *intercede* for mercie on the elect Jews in *Jerusalem.* Christs tears, as wel as his *blood* and *prayers*, were a part of his Intercession: they had an *articulate* language and voice, which God the Father wel-understood. And look as Christs *intercessory* prayer for his Church, *Joh.* 17, includes also a curse on their enemies; so also these his tears, albeit they threaten curses to those who persevere in their impenitence; yet they intercede for mercie on the elect seed. 5. Intercessorie.

(6.) These Tears of Christ were very *influential* and *fructuous.* Every tear dropt Grace into the hearts of Christs penitent believing Disciples. Christs tears, as they were a Deluge of curses on the impenitent Jews; so also were they a floud of mercies towards his elect seed. Without dout, those Christs Disciples, who saw him shed these tears, were not a little moved, and influenced thereby. Christs 6. Influential.

tears

tears were a ſoverain means to *molliſie* and ſoften their rockie, ſtonie hearts: How could they refrain to mourn, when they ſee their Lord weep over *Jeruſalem?* What grief and ſhame might they wel have for their own ſins, when they behold their great Lord, thus to weep over *Jeruſalem's* ſins? How much ought theſe *Sympathetic* tears of their Lord move them, to *ſympathiſe* alſo with *Jeruſalem* in her miſeries?

7. Exemplary. (7.) Laſtly, theſe ſacred tears of our bleſſed Lord were alſo *exemplary*. Without al peradventure, our bleſſed Lord intended theſe his public tears, not only as a Demonſtration of his *affectionate regard* towards ſinners, but alſo as a great *exemplar*, or patterne for his *Saints*. Chriſt, the *natural* Son of God, hereby gave al the *adopted* ſons of God, a fit patterne for their tears. Chriſt wept for *Jeruſalem's* ſins, thereby to give us a patterne of mourning for ſin, both in our ſelves and others: Chriſt ſeems to forget his own ſufferings, whiles he laments the ſufferings of *Jeruſalem*, now contriving his death: Oh! what an admirable *exemplar* is here for Saints to bleed over the ſufferings of others, yea of enemies more than their own? But how far Chriſts tears ought to be imitated by us, we intend to ſhew in the Application.

CHAP. VIII.

The Motives, that induced Christ to weep over Jeruſalem, *from his Relations to her.*

HAving diſpatcht the *Object* and *Act* of Chriſts *Lamentation*, we now paſſe on to our third Queſtion, *What it was that moved Chriſt to weep over Jeruſalem?* As for the *Motives* which refer to the object, they have been ſufficiently explicated, in what precedes, Chap. 4,5,6. I ſhal now only mention ſuch as lie wrapt up in the *Subject*, *Chriſt*, and his Relation to *Jeruſalem*.

The Motives which indued Chriſt to weep over Jeruſalem *from his Relations to her.*

Relations, as we al find by experience, carrie in them the moſt *moving* Conſiderations: Nothing ſo efficacious to draw forth commiſeration and pitie, towards an object in miſerie, as our Relation natural or ſpiritual to it. The ſtrongeſt *Motives* to compaſſion ſpring from Relations. Now our bleſſed Lord ſtood in many near relations unto *Jeruſalem*; which greatly moved him to commiſerate her *ſinful*, and *ruinous* ſtate.

(1.) Chriſt bore the Relation of a *Father* to *Jeruſalem:* Iſrael was his *firſt-borne Church:* as *Luke* 15. 25. where the Jewiſh Church is wrapt up in the Parable of an *elder ſon*. Now its wel-known what binding motives to pitie lie wrapt up in the bowels of a Father. Was

1. *As a Father.*

it

it ever known, that a Father saw his Child burning in the fire, and yet wanted bowels of pitie for him? Can we imagine, that the heart of our tender Lord, which was made up of such tendernesses, could forbear to bleed over dying *Jerusalem?* We find this lively exemplified, in the movings of Christ affectionate Bowels towards *Ephraim*, Jer. 31. 20. *Is Ephraim my dear son? is he a pleasant child? For since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him.* The bowels are said to be the seat of the most tender Affections: and it is certain, that in great acts of commiseration the Bowels are most deeply affected. Though this be spoken of Christs compassions towards penitent *Ephraim*, yet in some proportion it holds good, in respect of back-sliding *Jerusalem:* For a *prodigal* rebellious son is a son, and therefore the object of commiseration, as it appears in the storie of the *prodigal*, *Luk.* 15. 20. Though *Jerusalem* was now turned prodigal, yet Christs bowels could not but melt towards it, with tender commiseration.

Jer. 31.20.

2. As an Husband.

2. Christs relation to *Jerusalem* as an *Husband*, is yet a deeper motive to stir up his bowels of pitie towards her. *Jerusalem* was Christs *first-Bride:* she got his first virgin-love: she first subscribed with her hand to the conjugal contract; and thence became *Holinesse to the Lord.* Jer. 2. 2,3. *Go and crie in the ears of Jerusalem, saying, thus saith the Lord, I remember thee, the kindnes of thy youth, the love of thine espousals,* &c. So v. 5. *What iniqui-*

Jer. 2.2,3.

iniquitie have your fathers found in me, that they are gone far from me? Ah! this breaks Christs heart, that *Jerusalem*, who had, by a solemne mariage bond, joined herself to him, should now turne her back on him, as a commun Harlot, and lie in commun for every *Idol-lust*. How could this tender-hearted Savior, choose but weep over *Jerusalem*, his *Apostate-Spouse*, who never found iniquitie in him, or any just cause for such a grand Apostasie? Would it not break the heart of a tenderhearted husband to see his wife bid defiance to him, and lie in commun for every base miscreant? This Christ sadly laments, Jer. 31. 32. *Which my covenant they brake, although I was an husband to them, saith the Lord.* As if he had said: O! this breaketh mine heart, I cannot bear it, that Israel should break with me, who have been so kind, so affectionate, so indulgent an husband to her: who could ever have imagined that Israel, would have dealt so unkindly with me, who have been so kind to her? What prodigious disloyaltie is this, that *Jerusalem* should prove so false to me, who have been so faithful an husband to her? Yea, what monstrous folie is this, that *Jerusalem* should be so cruel, so bloudie-minded, so much an enemie to her self, as to reject me, her best friend and husband? Jer. 31. 32.

(3.) Christ was nearly allied to *Jerusalem* as her *Lord* and *Soverain*, which gives him a further inducement to mourne and weep over her. This we find insisted on, John 1. 11. *He came unto his own, and his own received him not.* 3. As Lord. Joh. 1. 11.

not. *His own Jerusalem* was Christs *own* proper *house*; a *Palace*, which he had built, for his own regal Residence; a *Temple*, which he had erected and consecrated, for his own Divine worship: And was it not al the reason in the world, that Christ should be received as Lord into his own (*p*) *House* and *Temple*? (*q*) Is there any thing more naturally our own, than that which we give Being and existence unto? Was not *Jerusalem* then most *properly*, yea most *naturally* Christs *own*, in that he gave Being to her, both in her *Politic* and *Religious capacitie*, as a State and Church? And yet, Lo! it followes, *and his own received him not*, i. e. as *Lord* and *King*: Our blessed Lord comes and knockes at *Jerusalem*'s Gates; but could not be admitted into his own house. Oh! how greatly doth this pierce and wound his heart? Who could ever have thought, that the Lord of Glorie should have been denied entrance into his own royal Palace? What stupendous Rebellion is this? Surely, wel might this draw tears from our Lord.

p *Est autem eis τὰ ἴδια, tanquam in domum suam.* Grot.

q *Docent Jurisconsulti, id maxime naturaliter nostrum esse, quod nos ut existeret effecimus* Grot.

4. As Minister of the Covenant.

(4.) Christs *Federal Relation* to *Jerusalem*, as *Minister of the Covenant* brought him under an essential, and deep obligation to lament over her sinful, and ruinous state. Christ was invested with an *Aptitude* and *Facultie* to preach glad tidings of Salvation unto *Jerusalem*: Yea, the Jews, just before this Lamentation, *Luke* 19. 38. recognise him as *Mediator*, and supreme Minister of the Covenant: This toucheth him to the quick, to consider that he, who was their alone Mediator,

tor, and had, with so much *Fidelitie* and *Affection*, preached the everlasting Gospel to *Jerusalem*; yea was, by some of them, solemnely avouched to be their *Crowned King*, should yet be rejected by them, together with al the great things that did belong to their peace. Christ tels us, that it was his *meat and drink*, to performe his office as Mediator, namely to gather in the lost sheep of Israel: Therefore when he considers their contumacious obstinacie and rejection of him, Oh! how doth this wound his heart? What a doleful contemplation was this unto him? (r) Thus as he was *Jerusalems* supreme *Minister*, he doth, by virtue of his office, deplore its wilful impenitence, and approching Ruine.

r *Quatenus ergo huic populo minister in salutem, pro officii sui ratione illius exitum deplorat.* Calv.

Alas! what an heart-bleeding consideration is it, to a faithful *Gospel-Minister*, after al his indefatigable and unwearied labors with his flock, to see them persist in open *defiance* against God, to the ruine of their souls? And may we imagine, that our tender-hearted Lord, who was *Jerusalem*'s chief *Bishop*, or Minister, and had preached so long, with so much affection to her, should not be deeply afflicted, at the consideration of her wilful unbelief, and ensuing miserie? Surely the consideration of this his Office and Relation added much weight to his Lamentation. Would it not grieve a tender-hearted *Physician*, to see his Patient to spil his *Physic*, which alone can cure him, and so run into desperate courses, which wil unavoidably bring death to him? Just so it was here, Christ was the *good Samaritan*,

ritan, *Jerusalem*'s most affectionate Physician, and therefore it could not but prick him to the heart, to see her wilfully rejecting al the good things that belonged to her peace and health; to run her self into inevitable ruine.

5. Christs natural relation to Jerusalem.

(5.) Christs natural Relation to *Jerusalem*, as he was a *borne Jew*, and so her elder brother, added many ingredients to this his sad Lamentation. Our blessed Lord was borne of a Judaic Mother; he had a Judaic heart loged within him; Judaic bloud running in his veins, Judaic bowels and compassions; and therefore no wonder that he weeps over his impenitent brethren, who were on the brink of ruine. But so much may suffice for the Motives which induced our Lord, thus to weep over *Jerusalem*.

CHAP. IX.

Doctrinal Corollaries, and practic Uses, drawn from this Christ's Lamentation over Jerusalem.

Doctrinal Inferences.

HAving gone thorow the explication of the Proposition, we come now to the Improvement thereof; and that first by *Doctrinal* Inferences.

Christs Affections Relative.

(1.) Doth Christ weep over the Sins and Ruines of impenitent *Jerusalem?* Hence then Infer,, *That Christs Affections are Relative:* his sorrow

ſorrow ſtands in relation to the ſinners miſerie; as alſo his joy to the ſinners good. Al Chriſts Affections, whiles on earth, were very generous and public: he diſcovered little or nothing of private Intereſt and Paſſion: Al his *Affections*, *Actions*, and *Paſſions* were relative. Yea, the whole of Chriſt as Mediator, is Relative: He eſpouſed human Nature not for himſelf, but for ſinners: He lived not for himſelf, but for his people: He died not for himſelf, but for ſinners: Thus here he wept not for himſelf, but for *Jeruſalem*.

Chriſts Affections moſt pure.

(2.) This alſo diſcovers to us, *The Heroic, and pure ſtrain, or temperament of Chriſts Affections.* Doth he, indeed, ſhed tears over *Jeruſalem*, who is now meditating, how ſhe may ſhed his bloud: Has he ſo much pitie and bleeding compaſſion for her, who hath ſo little pitie and compaſſion for herſelfe? Oh! what incomparable generous Aſſections are here? What an unparalled *ſweet humor* is there loged in the heart of this great *Emmanuel?* Who could ever have imagined that human Nature had been capable of ſuch pure, and deſintereſſed Affections, had we not ſo real an experiment thereof in this Soverain *Meſſias?*

Chriſts wil to ſave ſinners.

(3.) Hence likewiſe we may collect, *How really and chearfully willing Chriſt is to ſave ſinners.* Certainly, he that makes ſuch bitter Lamentation over the foreſeen Ruines of *Jeruſalem*, muſt needs have a very cordial, and unfeigned wil and deſire of her ſalvation. This we find expreſſed to the life, Mat. 23. 37. *O Jeruſalem, Jeruſalem--- How oft would I have* Mat. 23. 37.

gathered thy children together, even as an hen gathers her chickens under her wings, and ye would not? What a pathetic expostulation is here, which carries in it notices of vehement Affections? Oh! how willing is Christ to give unto sinners the things that belong unto their peace? Yea, is he not more willing to to bestow great things than smal? Doth not his willingnesse to give, infinitely excede the sinners willingnesse to receive? Is not Christ more glad to receive poor and weary souls, than they are to come unto him? May sinners come too soon to Christ, or before they are welcome? Has Christ set any bars or rails about his Throne of Grace? May not whoever wil, come and drink *freely*, and *deeply* of this living fountain? Is not every thing about Christ mighty drawing, alluring, and inviting? How drawing and encouraging is his Gospel? What alluring and inviting Arguments are there in his bloud and passion? Has not Christ removed al groundlesse cavils and objections, which foolish sinners are apt to make against coming to him for life? Doth not *Jerusalem* first break with him, before he breaks with her? And when that unhappy breach is made, doth not his weeping over her sufficiently argue, how fain he would be reconciled to her? how much 'twould please him to see her but cast half an eye towards him? how much his heart would leap within him, to behold her, in the *Prodigals* posture, returning towards him? Did Christ ever cease to make tenders of Grace to her, 'til she

ceased

ceaſed to accept or deſire the tenders of his Grace? Yea, is not Chriſts forwardneſſe to give, beyond the Sinners forwardneſſe to receive? Did Chriſt ever refuſe to give, til ſinners refuſed to aske what they wanted? Oh! how oft doth Chriſts *kindneſſe* overcome the Sinners *unkindneſſe?* Did he not frequently expreſſe great love and pitie, when he had the greateſt cauſe to expreſſe ſevere wrath? Oh! what infinite pleaſure and ſatisfaction doth Chriſt take, in his gracious effuſions and communications to ſinners? Doth he not thinke himſelf ſufficiently paid for what Grace he hath given forth, if he may but obtain the ſouls deſires after more? How induſtrious is he in ſeeking ſinners, when they have loſt themſelves? Oh! what a ſad conſideration is it, that Chriſt ſhould be ſo boundleſſe and large in his offers, and we ſo narrow in our receivings?

The Aggravations of ſuch as refuſe Chriſt.

(4.) Chriſts weeping over *Jeruſalem* inſtructs us further, *What a dreadful ſin it is to reject Chriſt, and al other concernes of our peace.* Chriſts gracious invitations unto, long waitings for, and at laſt tears over *Jeruſalem*, do greatly aggravate her impenitence, and unbelief towards him. For the lower Chriſt condeſcends to ſinners, the nearer he comes to them, and the more importunate he is in the offers of his Grace; the greater is their ſin in rejecting ſuch gracious and ſweet offers. What? doth Chriſt come unto his *own*; his own children, ſpouſe, ſubjects, brethren, and friends? and wil not his own receive him? Doth he

so freely open his gracious heart to sinners, and wil they shut their hearts against him? Is he so forward to give, and shal we be so backward to receive? Doth Christ offer such great things to sinners, and shal they prefer such poor toys before them? Yea, is Christ in himself so incomparably excellent, and wil sinners yet so much disdain him, and so proudly shift themselves of him? Can there be a more hainous sin than this, to meet Christs bowels and pitie with kicks, and contemt? Oh! studie the weight of this sin.

Mans ruine from himself.

(5.) This Lamentation of Christ over impenitent *Jerusalem* teacheth us also, *That mans Ruine is from himself?* If after al Christs gracious Invitations; al his unwearied forbearances; al his bitter and salt tears, *Jerusalem* wil stil persist in her rebellious contemt of his gracious offers, how inexcusable is her sin, and inevitable her ruine? What wil prevail upon her, if Christs Tears, and Intreaties wil not prevail? What can save her, if her Redemers Grace and Mercie save her not? What is it that keeps Evangelic sinners from being saved? is it any defect in the Object, or its Revelation? is it mere simple *Ignorance*, or *Impotence* in the subject? No; but it is *wilful blindnesse* and *impotence:* they shut their eyes and wil not see; they bolt their hearts and wil not open to Christ, who knocks at the dore of the soul, by many gracious Invitations of his Gospel and Spirit. And do not such deservedly perish, who electively embrace their own ruine, and wilfully reject the things that belong

long to their peace, *Mat.* 23. 37? Surely this wiltul Impotence, or rather impotent wilfulneſſe evidently demonſtrates, That impenitent ſinners frame their own Hel.

Grand unkindnes.

(6.) Hence alſo infer, *That the greater privileges, and marques of favor Chriſt doth confer on any People or Church, the more ſorely doth he reſent any unkindneſſe from ſuch.* The *reſentment* of a ſinal unkindneſſe, from ſuch as have been obliged by ſpecial favors, is more afflictive, than greater unkindneſſes from others. For *Jeruſalem*, who lay under ſo many, and *eſſential* obligations, to reject Chriſt, and al his gracious tenders of mercie, Oh! how much doth this break his heart? What ſwords and ſpears to pierce thorow his ſoul is this? For *Jeſurun*, when ſhe is made fat with Divine mercies, to kick againſt thoſe bowels, whence her mercies flowed, how much doth this wound and grieve the heart of Chriſt?

Chriſts tears the exemplar of ours.

(7.) Laſty, Hence alſo we may collect, *That Chriſt's tears are the beſt Exemplar, or Patterne of ours.* He that wil mourne in a Chriſtian manner, needs no better *Idea*, or exemple than this Chriſts Lamentation. Al Chriſts *Affections*, *Actions*, and *Paſſions*, ſo far as they are imitable by us, deſerve a great *Remarque*: But nothing cals for a more exact imitation from us, than this Chriſts Lamentation: Every branch thereof deſerves great *Conſideration*, *Admiration*, and *Imitation*.

Uſe 1. Advice to ſtudie *Englands* ſins, &c.

1. We procede now to ſome more practic Application of our Propoſition; and that firſt by way of *Admonition*, and *Advice*, *That we al*

al ſtudie wel, and conſider deeply Jeruſalems Church-waſting ſins, how far they may be found amongſt us. Was *Jeruſalem* guiltie of rejecting Chriſt, and the things that did belong unto her peace? And have not we been, in an high meſure, guiltie of the ſame? Doth not this ſin lie involved in *Londons Aſhes* and *Ruines*, as wel as in *Jeruſalems?* Did *Jeruſalem* fondly flatter herſelf, and ungroundedly preſume of peace, when Chriſt threatned nothing but Wars and Deſolations? And has not this alſo been *Englands* Sin? Do not men crie *Peace, Peace*, when God ſpeaks nothing but Wrath? Was *Jeruſalem* puffed up with *Spiritual pride*, and *Carnal confidence* in her Church-privileges, and the tokens of Gods preſence? And have not *Engliſh* Profeſſors been notoriouſly guiltie of the ſame ſins? Did *Jeruſalem* ſleep ſecurely under al Chriſts Divine *Comminations*, *Menaces*, or *Threats* of approching Jugements? And has not *England* alſo ſlept ſecurely under al Divine premonitions of coming jugements? Had earthly-mindedneſſe a great place in *Jeruſalems* black Catalogue of Church-deſolating ſins? And have not *Engliſh* Profeſſors been dreadfully guiltie of this ſin alſo? Have not Back and Belly, Trade, Pompe, and Pleaſures, been the great *Diana's*, which have captivated the hearts of too many Profeſſors? Was *Jeruſalem infructuous* and barren under al gracious Appointments, Vouchſafements, and Influences? And has not this alſo been *Englands* great ſin? Did *Jeruſalem* perſecute Gods Prophets and Apoſtles? And may we exemt

exemt *England* from the guilt of this ſin? Was the want of *Reformation Jeruſalems* Church-depopulating Sin? And is *England* free from this Sin? Laſtly, was *Jeruſalem* guiltie of Impenitence, want of Humiliation, and open Apoſtaſie? And let al judge, whether *England* has not been fouly guilty of the ſame ſins. O that *Engliſh* Profeſſors would ſpend ſome time, ſtudie, and pains, in completing this parallel between *Jeruſalem* and *England*, in point of Church-waſting ſins, thereby to break their hearts, and make them bleed forth bitter Lamentations over *Englands ſins*, and *approching* miſeries, if ſhe repent not.

Uſe 2. Exhortation to mourne over *Englands* ſins, and feared miſeries.

Hence alſo we are furniſht with mater of *Exhortation* to *Engliſh* Profeſſors, *That they would, by al means poſſible, endeavor, both in themſelves and others, an exact imitation of this our Lords Lamentation over Jeruſalem?* Did our gracious Lord, who was himſelf void of the leaſt ſpot, weep ſo bitterly over *Jeruſalems* ſins? Oh then! how much ſhould *We*, poor *ſinful We*, weep over *Englands* ſin, whereunto we have contributed ſo great a ſhare? Doth our bleſſed Lord, who was free from al ſin, ſo much lament the ſins of others, wherein he had no ſhare? O! What an high degree of impenitence is it then for us, not to lament over our own ſins, or National ſins, wherein we have had our ſhare? If we mourn not over National, or Church-ſins, do we not hereby make our ſelves partakers in them; and ſo by conſequence, in thoſe jugements that follow? Oh! What a ſad contemplation is it, to think

how many great Profeſſors make themſelves guilty of National, or other-mens ſins, by not lamenting over them? How much *Blaſphemie*, *Atheiſme*, *Profaneſſe*, *Idolatrie*, *Senſualitie*, *Securitie*, *Contemt of the Goſpel*, and other *National* ſins, are by the Righteous God, charged on the account of many great, yea ſome good Profeſſors, becauſe they never mourned over theſe *National ſins?* And may not theſe Profeſſors expect to be involved in National jugements, who thus, by their defect of humiliation, involve themſelves in National ſins? Yea, may not the great want of Mourning, and Humiliation for other mens ſins, give too many great Profeſſors cauſe to ſuſpect, that they never truely mourned, or were humbled for their own ſins? For he that mournes for his own ſins as he ought, mourns chiefly for the diſhonor that comes to God thereby: Now if this be the *principal Motive* of our mourning for ſin, then we ſhal mourn for the diſhonor that comes to God by other mens ſins, as wel as by our own. But the *bottome-reaſon* why ſome Profeſſors mourne for their own ſins, and not for other mens ſins, is *ſelf-love:* they think their own ſins wil draw jugements on themſelves, and therefore they mourne for them, thereby to avert Gods wrath from themſelves: Whereas true godly ſorrow is chiefly afflicted for the offence given to God: It is grieved, not ſo much becauſe ſelf, as becauſe Chriſt is grieved. Certainly a ſoul truely humbled for his own ſins, wil alſo be humbled for, and mourn over National ſins

and

and jugements. How much then are we concerned to imitate our great Lord in this his Lamentation? Do not his tears accuſe, and condemne our impenitent, ſecure, and hard hearts? He weeps for other mens ſins; but alas! how little do we weep for our own? May not Chriſts tears fil us with ſoul-confuſion and ſhame, to conſider, how much we are ſtrangers to ſuch Chriſtian Lamentations, over ſinful and ruinous *England?* Has not this been the practice of Saints in al ages, to lament over the *Sins*, and *Ruines* of their Church or State? Was not this the temper of *Lots* ſpirit? Is it not ſaid, *He was vexed with the filthy converſation of the wicked*, 2 Pet. 2. 7. κατατονούμενον, *oppreſſed as with a burden*, or *diſpirited and weakned, as with a tedious ſickneſs*, as the word imports; ſo *v.* 8. *Vexed his righteous ſoul*, ἐβασάνιζεν, he *cruciated*, or *tormented his ſoul as upon a rack:* ſuch was his grief and anguiſh for their ſins. And was not this likewiſe the gracious poſture of *Davids* ſpirit, *Pſal.* 119. 53, 136, 158? Oh! what Lamentations did the good Prophets of old make over *Jeruſalems* firſt captivitie, and her ſin, which was the cauſe thereof? Again, has not God made many gracious promiſſes to ſuch, as mourne over the ſins of the places they live in, as *Ezech.* 9. 4? Its true, peradventure they may not be exemted from commun calamities; ay, but doth not God ſanctifie, and ſweeten al unto them? 2 Pet. 2. 7.

But to ſpeak a little of the Qualification of our Lamentation; We are to imitate, as much as

as may be, the Qualities, or manner of Christs weeping. Were Christs tears *Rational*, *Spiritual*, and voluntarie? Such should ours also be. Was Christs Lamentation generous and public? did he seem to forget his own private sufferings, whiles he bewailed *Jerusalem*'s? Oh! how ambitious should we be of the like pure sorrow? Were his tears *Pathetic*, and *Sympathetic?* Did every tear flow from a broken bleeding heart? How much then should we affect such Tears? Again, were his tears so *efficacious*, so *influential?* What a shame is it then for us, that our Lamentations are so barren and fruitlesse? Alas! how far short do our Lamentations come of Christs? Do not we grieve more for the evils we our selves *suffer*, than for the sin, we or others *commit?* Sense of pain, or losse afflicts us: but how little are we afflicted with the sense of guilt and sin? We mourn over the Ruines of a *burnt Citie*, or *impoverished Nation:* but how little do we mourn over our sin, and the wrath of a sin-revenging God, which were the causes of those Ruines?

Use 3. Caution against Church-sins.

Lastly, Christs Lamentation, doth administer to us a serious Caution against al those sins, which may draw down jugements on a Citie, State, or Church. Is not this the great end and designe of al *Divine Lamentations*, to obviate and prevent the like Sins and Ruines? Was not this one main end, why Christ here breaks forth into so sad a passion of weeping over *Jerusalem*, thereby to lay in a *Caveat* for us, that we run not into the like Sins and Ruines?

ines? O then let us keep our *ſpirits*, and *lives*, at the greateſt diſtance that may be, from theſe or ſuchlike *Church-ſins*, which bring with them ſuch ſtupendous, inevitable *Church-ruines*. *Reformation* is the ſupreme end of al ſacred *Lamentation*: and albeit National jugements may ſurpriſe us, as wel as others, yet if we can keep our ſelves from National, and Church ſins, which are the cauſes of ſuch jugements, they wil in the iſſue prove no jugements, but perfumed mercies to us. What ever burdens lie on our backs, if ſin lie not on our ſpirits, they wil be very tolerable, eaſy burdens to us.

BOOK.

BOOK II.

A General Conſideration of the Text, *Luke* 19. 42. With a particular Reſolution of that firſt Queſtion, *What it is not to know the things that belong unto our peace?* Or, *Wherein the Nature of Unbelief conſiſts?*

CHAP. I.

The Explication of Luke 19.42.

HAving given ſome general account of Chriſts *Lamentation*, both as to its *Mater* and *Forme*, we now procede to a more exact conſideration of the *chief particulars* thereof contained in *v.* 42. *Saying, if thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.* Theſe words carrie in them an extreme *Pathos*, or moving Affection: every word is *Pathetic*, and *Emphatic:* Chriſts heart ſeems ſo ful of bleeding pitie, as if he wanted words to give it vent: every expreſſion is ſo broken, as though his heart were quite

quite broken to pieces: Yea, doth he not ſeem to drop a tear between every word? to ſpeak, and weep; to drop a word, and then a tear? So ful of Affection and Commiſeration is every expreſſion, as it wil appear by each particular.

Saying,] Chriſt doth not only weep, but ſpeaks, he mingles words very emphatic with tears; which addes much *efficace*, and weight to his Lamentation. *If,*] ὅτι εἰ: (*ſ*) Some underſtand the the firſt Particle, ὅτι, as *Aitiologic*, or *Cauſal*; and ſo they ſuppoſe it to diſcover to us the *cauſe* of Chriſts weeping. (*t*) But others, upon more grounded reaſons, make the Particle ὅτι to be *redundant*, and *expletive*; according to the Greek *Idiome* and *Luke*'s wonted *Pleonaſme*, wherein it uſually ſtands as a note of *Aſſeveration*, and ſo ſerves for a *Mimeſis*. For they are wont to premit it before a ſentence, which being ſpoken by ſome one, is recited; whence it is no more than an *Enarrative*, and *Expletive* Particle. Neither doth the *Syriac* verſion impede this conſtruction: for כי there is not *Cauſal*, but a note of *Exclamation*.

Saying,

ſ Illud ὅτι eſt ἀπολογικὸν τῦ σιωπωμένυ. *Oſtendit enim reddi a Chriſto cauſam fletus.* Grotius.

t Beza, Gerhard.

As for that next Particle εἰ, rendred, *If*, it is variouſly explicated: (*u*) Some conceive there is no defect in this diſcourſe of Chriſt, and thence they expound εἰ in an *Optative ſenſe*, by *Utinam*, *Would to God thou hadſt known*: So they make it to be the ſame with εἴθε.

u εἰ *hic eſt utinam.* Grot.

Becauſe (1.) This is not improper, or unuſual in the *Greek*. (2.) The *Syriac*, אף *Illu*, is

is alſo *Optative.* (3.) In this ſenſe εἰ is alſo uſed by the Lxx. for וּ *Joſ.* 7.7. εἰ κατεμείναμεν, *would to God we had remained.*

But I rather incline to the jugement of *Calvin*, *Beza*, and others, who make this Oration of Chriſt to be *Elliptic*, or *defective*; and ſo refer the Partible εἰ, *If*, to the Subjunctive Mood. (1.) Becauſe the Particle εἰ is rarely, if ever, found uſed in the New-Teſtament, for *Utinam*, *would to God.* (2.) Becauſe it is here premitted, as introductive to a pathetic exclamation, drawn from moſt intimate Bowels, and ſuch a torrent of melted Affections, as ſeem to ſhut Chriſts mouth, and interrupt his words. (*w*) And indeed experience teſtifieth, that ſuch, in whoſe bowels are loged burning vehement Affections, are not able to expreſſe their minds, but by abrupt and broken words. And that which confirmes this reaſon, is, that we find here, in Chriſts expreſſions, two mixed affections; 1. A great meſure of *commiſeration* and pitie, as to *Jeruſalems* approching miſerie. And 2. a great degree of *Indignation*, by reaſon of her prodigious Ingratitude, Contumacie, and Unbelief; which were the cauſe of al her miſerie. Thus a learned (*x*) Author obſerves, *That this Oration of Chriſt is defective; as of one, who partly commiſerates* Jeruſalems *approching Deſtruction; and partly upbraids her unheard-of perfidie, and contumacie.* Thus it ſeems evident, that the *Particle* εἰ, *If*, here notes Chriſts ſpeech to be very *defective*, *abrupt*, and *pathetic.* But yet there remains a difficultie, how this

w. Si cognoviſſes tu. *Pathetica Oratio, ideoque abrupta.* Calv.

x Budæus *prioribus in* Pandectas *Annotationibus.*

this pathetic Interruption, or defect in Chriſts Oration, is to be filled up; concerning which we ſhal ſpeak in the Explication of that *clauſe, even thou.*

It follows, [*Thou hadſt known,*] i. e. *Believed, embraced:* For it is a general rule among the Hebrews, *That words of ſenſe implie Affection.* *Faith* is oft in Scripture expreſſed under the notion of *knowlege*; becauſe *Aſſent* is the firſt *eſſential* Ingredient of faith; whence follows *Conſent:* and albeit the former may ſometimes be found without the later, as in *hiſtoric* faith; yet the later is never found without the former. There can be no *Conſent*, without *Aſſent*, although there may be ſometimes *Aſſent* without *Conſent*, as in the Devils. Yea, may we not affirme (which we dout not but to demonſtrate in its place) that al *true, Divine, Spiritual, deep, prevalent, efficacious Aſſent*, to the things that belong unto our peace, is ever attended with a *ſincere Conſent* to the ſame? For, albeit Divine ſaving *Aſſent*, and *Conſent*, may differ as to their *formal Actis*, and *Objectis*; yet are they not the ſame, in regard of their effective *principles, ends*, and *effects?* Is not the *Wil* under the Tuition of the Underſtanding? Can it move regularly towards any object, without the conduct of the mind? Yea, have not the *Mind* and *Wil* mutual, *reciproeal Influences* each on other? And laſtly, What if we ſhould aſſert, that the *Mind*, which is the ſeat of Aſſent, and the *Wil*, wherein the conſent of faith is ſeated, are not eſſentially different Faculties; but one

Thou hadſt known.

one and the ſame *ſoul*, receiving different Denominations, according to its different *Acts*, and *Objects?* This is no Novel opinion, neither do we want reaſon, or ſacred Authoritie to confirme the ſame, as we may prove hereafter. This gives us the reaſon why our bleſſed Lord expreſſeth *Faith* by *Knowlege*; and *Jeruſalems* unbelief, by *not knowing the things that belong unto her peace.* But we are alſo to remember, that it is not *ſimple Ignorance*, that *Jeruſalem* is charged with; but a *perverſe*, *ſtupid*, *voluntarie*, *affected Ignorance*; which is ſo far from *excuſing*, as that it *aggravates* the ſin of thoſe who are guiltie of it.

Even thou: *Even thou,*] καὶ σὺ. The *Vulgar Latin* and *Eraſmus* render the Particle, καὶ, *Et*, *And*; ſuppoſing it to be *Copulative*; as if our bleſſed Lord ſhould deplore and lament, that *Jeruſalem* did not receive the Goſpel, as other Cities had done. Thus ſome wil have the defect of this *Elliptic* diſcourſe filled up by a tacite indication of ſome other *perſons*, or *Cities*, who knew the things that did belong to their peace; whoſe exemple our bleſſed Lord would fain have *Jeruſalem* to follow, in knowing the things that did belong to her peace. Theſe perſons, ſome wil have to be the commun people, which immediately before make ſuch ſolemne Acclamations of joy, and ſung *Hoſanna*'s to Chriſt, *v.* 38. Others underſtand thereby other Cities of *Judea*, which had received the Goſpel: Others underſtand it indefinitely, of al ſuch Cities as had at any time repented, and turned to God. As if our Lord ſhould

ſhould have ſaid, *Other Cities, as Ninive, &c. have acknowleged their ſins, and underſtood the things that belonged to their peace*; Would to God thou alſo hadſt known the things that belong to thy peace: Thus ſome. But we are not neceſſitated to introduce any perſons, for the filling up this defective Oration: (*y*) For the Particle καὶ in this place is not *Copulative*, but put for *vel*, *even*, in this ſenſe: *If even thou, which art the Metropolis of Judea, the chief ſeat of the divine Shekinah*, or *Habitation, and adorned with ſuch ſingular privileges, beyond al places in the world, If, I ſay, thou hadſt known*, &c. (*z*) Thus that which Chriſt here laments is not, that *Jeruſalem* had not known the things that did belong unto her peace, as other Cities had done; but this is the great thing he bewails, that *Jeruſalem*, which lay under ſuch deep and eſſential Obligations, to receive her *Meſſias*, even ſhe ſhould ſo unworthily reject him. So that the ſimple, and natural ſenſe ſeems to be this: *If even thou, whom it ſo nearly concernes, hadſt known*, &c.

At leaſt,] καίγε. The Repetition of the Conjunction καὶ is not uſeleſſe; but carries with it a ſingular Elegance, and Emphaſe: (*a*) for the *firſt* καὶ, *and*, refers to the Citie; the *laſt* to her *day*, which follows: as if he had ſaid; *If thou, Jeruſalem, hadſt known, even thou, whom it ſo greatly concernes to know theſe things, at leaſt in this thy day, in which I, thy promiſſed Meſſias, am come unto thee.* (*b*) Thus the Particle καὶ is to be underſtood, as before

y *Particula καὶ hoc loco non eſt Copulativa, ſed ponitur pro* ſaltem, *Gerhard.* z *Vel tu*, Urbs illa ſupra omnes terræ urbes, Deo dilecta, Urbs Davidis, Deo dicata. *Grot.*

a καὶ bis repetitum Emphaticè ponitur pro latino, *vel, ſaltem* Glaſſ.

b Ergo hic quoque Particula καὶ accipienda eſt, ut paulo ante; quod etiam liquet ex Particula γε adjuncta. Bez

for *vel*, *even*, or, *ſaltem*, *at leaſt*; which is evident from the Particle γε annext thereto. Whence it follows.

In this thy day.

In this thy day] There is a great *Pathos*, and Emphaſe in this notion, *This thy day*; whereby we muſt underſtand, according to the *Hebraic Idiome*, that ſpace of time, or the laſt period of that time, which our Lord had ſo graciouſly vouchſafed to *Jeruſalem*, for her Repentance. Every word is very ſignificant and weightie. (1.) The word *Day*, has much in it: as if he had ſaid; *The day of Grace yet ſhines on thee: Thy Sun is not as yet ſet: but the night wil follow*, Joh. 9.4 This is termed, *the Time of thy Viſitation*, v.44. (2.) The Epithet *thy* is alſo very *emphatic*. *Thy Day*, i.e, *That* day, which thy Lord has, in much ſingular favor, vouchſafed to thee, beyond al the world beſides, which as yet lies in darkneſſe. *Thy day*, wherein thy *Meſſias* has given thee ſuch public and manifeſt Demonſtrations of his ſacred *Miſſion*, and *Commiſſion* from God: *Thy day*, wherein I have been wholly taken up in preaching to thee, the great *things of thy peace*; wherein I have given thee ſo many ſolemne Invitations, ſo many gracious Allurements, ſo many *bland* and friendly Intreaties, to accept of me as thy Savior. And (3.) There ſeems yet to lie a farther *Emphaſe* in that firſt Particle ταύτῃ, *This*; which ſeems to be both *Reſtrictive* and *Emphatic*: *In This* thy day, wherein I now make my laſt Application and Addreſſe to thee. 'As if he had ſaid: I ſent 'my Prophets to thee; but alas! how were 'they

'they abuſed, and ſlain? I have in perſon 'made many *Addreſſes* and Supplications to 'thee; but have I not received as many *Re-* 'pulſes from, as ever I made Applications to 'thee? Lo! now I make my (*a*) laſt Appli- 'cation to thee: every word is watered, and 'bedewed with Tears: O! That thou 'wouldeſt, in *THIS thy day*, thy laſt Day, 'receive the things that belong unto thy 'peace. Albeit thou haſt hitherto rejected 'al my gracious offers; yet even now, at leaſt 'now in *THIS* thy day, be perſuaded to 'liſten to me. Thus ſome underſtand by *This thy day, the ultimate and extreme occaſion, and ſeaſon, wherein Chriſt made offer of Salvation to* Jeruſalem. Yet we may not exclude the former *Seaſons*, and offers of Grace, which Chriſt gave to *Jeruſalem:* For this pathetic Oration includes in it, not only an *Invitation* for the preſent, but alſo an *Exprobation*, and *Indignation* againſt *Jeruſalem*, for her former contemt, and rejection of the things that did belong unto her peace: ſo that we may not exclude any part of that time, which was afforded to *Jeruſalem*, by her Meſſias; although the laſt period of this time may, poſſibly, be chiefly intended. (*b*) Hence it is thought, that theſe words refer to that *Zechar. 9.9. Rejoice greatly O daughter of Sion: ſhout O daughter of Jeruſalem; behold thy King cometh to thee.* But this coming of Chriſt, may not,

a Erat hæc ultima quaſi occaſio ad ſalutem Judæis oblata, ut Meſſiam ſibi oblatam reciperent, & ita ſalvarentur. *Glaſs.* Significat voce diei adeſſe, extremum tempus, *&c. Gerhard.* Quamvis hactenus ſceleſtè & impiè contra Deum fueris contumax nunc ſaltem reſipiſcendi eſt tempus. *Calvin.*

b ἐν τῇ ἡμέρᾳ σου· Hactenus nunc ſaltem, cum illa dies illuxit qua dictum eſt, *Dicite filiæ Sionis*, Zachar. 9.9. Grot.

as I conceive, be confined to this laſt coming of Chriſt to *Jeruſalem*, but extends to the whole *Oeconomie*, or Diſpenſation of his Grace, before his crucifixion. But it follows.

The things which belong unto thy peace.

The things which belong unto thy peace] τὰ πρὸς εἰρήνην σου; This is evidently an *Hebraiſme*: For the Hebrews under the notion of *Peace* include al manner of *Beatitude*, and Proſperitie. *The things that belong unto our peace*, are either *Complexe* and *Notional*; or *Simple* and *Real*: The *Complexe*, *Notional* maters of our peace, are the *Evangel*, or *words of peace*, promulgated by Chriſt and his Apoſtles: *The ſimple and real things of our peace*, are (1.) *Chriſt* himſelf, the great *Mediator* of our peace, with al his merits. (2.) The *Spirit of Chriſt*, who makes Application of al our purchaſed peace. (3.) *God the Father*, the original fountain. (4.) *Heaven*, &c.

But now.

But now] Here we have (1.) an *Apoſiopeſis*, or an abrupt breach in the courſe of the Oration; whereby a principal part thereof ſeems to be left unmentioned. This argueth the depth of Chriſts grief, and the vehemence of his Lamentation; which wanted words to give it vent. This *Apoſiopeſis*, or breach in Chriſts words, may be thus filled up: *If thou hadſt known, even thou, at leaſt in this thy day, the things that belong to thy peace,* [*Oh! how chearfully, how greedily wouldeſt thou have embraced them?* or, *Oh! how happy wouldſt thou have been?*] (*e*) Others incline rather to refer the *Apoſiopeſis* to the laſt clauſe of the following words, *But now they are hid from thine eyes*

(*e*) Beza, Gerard.

eyes [*to thine unſpeakable damage, and eternal ruine.*] The difference is not material: we may take in both.

(2.) *But now*] As if had ſaid: Time was, O *Jeruſalem*, when thou hadſt the bright, warme beams of my Goſpel-Grace ſhining on thee: *But now*, thy *day* of Grace is gone, thy *Sun* is ſet: thou haſt had many wooings, and importunate offers of Grace from me: *But now* I am come to give thee my laſt *Adieu: Adieu*, Jeruſalem, *Adieu.* Thou haſt had many ſtrivings of my Spirit vouchſafed to thee: *But now* my *Spirit* bids thee *farewel: farewel* Jeruſalem. Thence it follows,

They are hid from thine eyes.

They are hid from thine eyes,] Here is an *Hebraic Ellipſis*, wherein the *Conſequent* is alſo expreſſed by the *Antecedent:* for thoſe things which are hid, are removed out of ſight: whence the later is alſo expreſſed by the former: (*f*) So that the meaning is, The Goſpel is hid, and thenc removed from thee. Or peradventure, it may allude to the *Veil* on *Moſes*'s face, whereby the Glorie of God was hid from the Jews; which was a Symbolic ſhadow of their blindneſſe, as it is explicated by *Paul*, 2 Cor. 3. 13,14. *For until this day remianeth the ſame veil*, &c. This continues in uſe among the Jews to this very day: For in their Synagogues, whiles the Law is read, they have a *Veil* on their faces; which is a black marque, though little conſidered by them, of the veil of *Ignorance*, and *Hardneſſe* on their hearts. Thus Chriſt threatens here, that, for the future, *The things of their peace,*

(*f*) *Ellipſis eſt Hebræa, qua ex Antecedente intelligitur ſimul Conſequens. quæ enim abſcondunturea à conſpectu removentur.* Gerhard.

ſhould be hid from their eyes. And it deſerves a particular remarque, that their jugement bears proportion to their ſin: They *wilfully* ſhut their eyes againſt the Goſpel; and Chriſt *judicially* ſhuts the Goſpel, and hides it from their eyes: (g) They reject the things that belong to their peace; and the things that belong to their peace reject them: Their hearts are ſealed up by unbelief againſt the Goſpel; and the Goſpel becomes as a ſealed Book to them: They bid *Adieu* to Chriſt; and he bids *Adieu* to them: They prefer *Ceſar* before Chriſt; and Chriſt deſervedly leaves them, to be ruined by *Ceſars* hands, whom they prefer before himſelf.

(g) ἀγνοίαν] *Ignorantia inexcuſabili quia lucemoblatam imo ingeſtam ſatis idioſe reſpuis.* Grot.

CHAP. II.

Eighteen general Obſervations drawn from the words of the Text, as before explicated.

THe words being thus explicated, they offer to us varietie of choiſe Obſervations. As from that firſt notion, *Saying*, we may obſerve (1.) *That Chriſts expreſſions of pitie do ſpring from the deepeſt Affections.* Every word is attended with a tear: every ſaying is a lively image of a wounded heart.

Doct. 1.

Doct. 2. (2.) *That Chriſts Sayings and doings are the ſame.* Every word of Chriſt carries *omnipotence*

tence in its womb: As his *Promiſſes*, ſo his *Threats* are omnipotent: and *Jeruſalem* found, by dreadful experience, this Threat fulfilled to a Tittle. Yea, to this very day ſhe lies under the dreadful arreſt of this Threat. The *Menaces*, and Threats of men, even of the greateſt of men, are oft but ſmoke and wind: they threaten and ſtorme much; ſpeak big words; but alas! how little can they do? But oh! What energie and efficace is there in every ſaying of Chriſt? Hath not poor *Jeruſalem* layen 1600. years under the prodigious curſe of this one *diſmal ſaying?* O! then dread every *ſaying* of Chriſt.

It follows: [*If*] Hence obſerve (1.) *That Chriſt is very real, ſerious, and pathetic in al his offers of Grace unto ſinners.* Every word of the Goſpel is but a chariot, that conveighs Chriſts heart to Sinners: If ever he be in good earneſt, it is in his evangelic Invitations. His Bowels are never more warme, and rolling; his affections never more bleeding, than in inviting and drawing Sinners to himſelf. Oh! how low doth Chriſt ſtoop? unto what mean termes doth he condeſcend, to win his enemies to be reconciled to him? How ſtudious and induſtrious is he, to remove al *Heart-cavils*, againſt the offers of his Grace? Doth he ever break with us before we break with him? Doct. 3.

(2.) This Particle [*If*] as explicated gives us yet this further Obſervation, *That nothing doth more deeply provoke Chriſts indignation againſt ſinners, than the wilful rejection of his* Doct. 4.

Gospel, Grace, and Person. For this Particle, *If*, as was noted, implies not only *commiseration*, but also *Indignation* and *Exprobation*: Christ by this abrupt manner of speech doth sorely upbraid *Jerusalem*, with her contumacious contemt of himself, and his evangelic offers of Grace. Now *to upbraid* another, is to lode him with *reproches*, disgraceful and biting words; thereby to aggravate his *ingratitude*, and the foulnesse of his fact; as also to manifest what a just ressentiment, and sense we have of the injuries done to us, by the person upbraided. So that Christs upbraiding *Jerusalem* with her wilful impenitence and unbelief, argueth his deep *ressentiment* thereof, and just indignation against her for it. Thus Christ upbraids his own Disciples with their unbelief, *Mark* 16. 14. which argues that the least degree of unbelief is greatly ressented by, and sorely offensive to Christ. But of this hereafter, in the Aggravations of unbelief.

Doct. 5. *Thou hadst known*] Hence note (1.) *That sanctified Notions are the root of saving Faith, and the divine life.* To speak a little what *sanctified Notions* import; and then what connexion they have with *saving faith*, and the *divine life*. These sanctified Notions, are a divine *Light of life*, John 8.12. an *unction from the holy One*, 1 John 2. 20. proceding originally from the *Father of light and life*, Joh. 6.45. whereby Believers *know things as they ought*, 1 Cor. 8.2. For the Spirit of God impressing a Divine Glorie on *Supernatural* objects, it openeth the same to the mind, and also open-

eth

eth the mind to receive the ſame; and thence implanteth a ſupernatural *Inſtinct*, a divine *Sagacitie*, and *intuitive* light; whereby the ſoul not only ſees ſpiritual objects, but alſo has a *particular*, *experimental taſt*, and *feeling* ſenſe thereof; which kils beloved idols and luſts, turnes the Bent of the heart towards Chriſt, and proves the dore to communion with God in Chriſt, and the Divine life. And oh! how clear and diſtinct; how deep and ſolid; how ſweet and delicious; how efficacious and active, yea *transformative* are theſe ſanctified Notions, which lie wrapt up in the *Light of Life?* What a mighty conformitie has the renewed mind, clothed with theſe Divine notions, to al Divine truths? How is al the glorie of this lower world eclipſed, and al carnal delights made to loſe their reliſh hereby? What *Satisfaction* in God, what fervent *Affections* towards Chriſt, what vigorous *Exercices* of Grace doth this *Light of life* worke in believers? But it hath a more peculiar ſoverain influence on faith, and al its *vitals*. *Inward*, *ſpiritual*, *deep*, *feeling*, *affective* and *practic Notions*, of God in Chriſt have an huge ſoverain influence on faith: ſo the *Pſalmiſt* aſſures us. *Pſal.* 9.10. *And they that know thy Name wil put their truſt in thee.* *A clear*, *diſtinct*, *particular*, *ſtedfaſt*, *divine*, *operative* knowlege of Chriſt breeds *Confidence* in, *Recumbence* on, and *Adherence* to him. None are more *tenacious*, and reſolute in adhering unto Chriſt, than ſuch as are *baptiſed* with his *Spirit*, and *Light of Life*. Yea, according to Pſal. 9.10.

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the *Quantitie* and *Qualitie* of our light, ſuch wil be the *Quantitie*, and *Qualitie* of our faith: If our light be *Spiritual*, *Divine* and *Saving*, ſuch wil our faith be: Again, if our light be not only ſpiritual for the *kind*; but alſo *intenſe*, prevalent and ſtrong as to *degree*; then wil our faith be alſo mightie *intenſe*, *prevalent* and *efficacious*: ſuch an *individuous*, yea, eſſential connexion is there betwixt ſaving knowlege and divine faith. Hence,

Doct. 6. (2.) Obſerve, *That Ignorance is the original, and moſt pregnant parent of Unbelief.* The *Papiſts* tel us, *That Ignorance is the mother of Devotion.* And it holds true, as to their own Devotion, which is but *Superſtition*, and *Wil-worſhip*: For Ignorance is both the Mother, and Nurſe of al *Idolatrie*, and *Superſtition*; and ſo by conſequence alſo of Unbelief: and therefore it is no wonder that the Papiſts require only an ignorant, credulous, *implicite* faith of their *Devoti*: For ſuch a blind faith ſuits beſt with their blind Devotion, and Superſtition. But ſurely ſuch an *Implicite* blind faith wil not ſuffice a Chriſtian: yea is it not the worſt kind of Unbelief? To believe only as the Church believes, without a right underſtanding of the objects we believe, what is it but to believe nothing as we ought? He that pins his Faith on the Churches ſleeve, without ever conſidering what he believes, what doth he, but at once part with, and bid *Adieu* to his *Faith*, *Religion*, *Reaſon*, yea, and his *Humanitie* too, as we may ſhew hereafter? Such

are

are the malignant Influences, and Qualities of a blind, ignorant *Implicite* Faith.

Even thou] i. e. (*h*) *Thou Jeruſalem*, who haſt been the Seat of the Divine preſence, dignified with ſuch ſplendid marques of Divine Favor, and adorned with ſuch rich diſcoveries of evangelic Grace, *&c.* Hence obſerve (1.) *That, as to externe marques of Divine favor and benediction, the richeſt that a People, or Church can be made partaker of, is to be made the ſeat of Gods gracious Preſence, and Evangelic Adminiſtrations.* Out of Heaven there may not be expected a greater externe privilege than this, for a people to be eſpouſed by God, as his viſible Church, the place of his Gracious Reſidence, and Evangelic Adminiſtrations. This was *Jeruſalems* privilege: ſhe was Chriſts firſt *bride:* the *Covenant of Grace* was firſt loged in her boſome: Chriſt was her firſt crowned King, and Lawgiver: The *Oracles* of God were firſt laid down in pawn with her: Her *Land* and *Citie* was adopted by Chriſt, as Symbols of his Church: Her *Temple* was a Type of Chriſts Natural bodie; wherein he dwelt by viſible tokens of Glorie, and Grace: Her *Males* bore ſomewhat of Chriſt in their fleſh: Yea, Chriſt himſelf was borne of *Judaic* fleſh and bloud: *Jeruſalem* had the firſt tenders of Goſpel Grace: Chriſt long waited for, and as Miniſter of the Covenant, endeavored after her converſion. Such were her privileges.

But in this pathetic Expreſſion, *even Thou*, there lies couched not only an intimation of

Jeruſalems

Even thou.

h *Si vel tu, quæ ſingulari privilegio in toto orbe præcellis, ſi tu, inquam, quæ cœleſte es in terris ſacrarium, cognoſceres.* Calv.

Doct. 7.

Jerusalems Privileges; but also an *Exprobation* of her sin; and that with vehement Indignation. As if he had said: What! *Jerusalem* serve me so! *Even thou*, who hast been so dignified by me! Oh! what an hainous odious sin is this? who can bear it? Hence observe;

Doct. 8. (2.) *That by how much the more any People or Church is dignified with Divine privileges, or gracious vouchsafements; by so much the more hainous is their sin, if they improve not those means and privileges.* The more excellent gifts we are invested with, the greater punishment do we deserve, if we abuse the same: So *Isai.* 5. 1,2,3,4,5.

At least in this thy day,] These words, as before explicated, afford to us several practic

Doct. 9. Observations. (1.) *That Evangelic sinners have a day of Grace afforded to them.* Whereever the *Sun of Righteousnes* comes, he brings healing under his wings, (*i.e.* beams) or a day of Grace. (2.) *That it is the supreme wisdome*

Doct. 10. *and interest of Professors, to fil up their day of Grace, with the Duties of their day.* Oh! What deep engagements did *Jerusalem* lie under, to improve her day of Grace? How happie might she have been, had she but per-

Doct. 11. formed the same? (3.) Hence also observe, *That the day of Grace wil have its period.* Though Christ wait long, yet he wil not wait always: the longest day of Grace hath its night: and usually the *clearer*, *brighter*, and *warmer* the day of Grace is, the shorter it is: where Christ vouchsafeth the greatest means

means of Grace, if they are not improved, but contemned, there usually the day of Grace is shortest. Think of this. (4.) Hence also observe, *That the nearer Christ comes in the offers of his Grace; and the longer he waits for our acceptation of those offers, the more inexcusable shal we be, if we reject, or neglect the same.* This observation lies wrapt up in that first expression, *at least.* Our blessed Lord oft came very near, and close to *Jerusalem*, in the tenders of his Grace: Oh! how oft did he knock at her gates? how long did he wait for her Reception of him? What sacred, and sweet Importunitie did he use, to persuade, and prevail upon her, in that her day, to accept of the things that did belong unto her peace? But alas! she would not; she rejects al his gracious offers, 'til at last her day was expired. And oh! how much doth this aggravate her sin? Who is worse than he, who hath a clear day of Grace vouchsafed him, and yet *electively* embraceth darkness before light? Doct. 12.

The things which belong unto thy peace] *i.e. my self*, who am thy *Peace-maker*, the *King* and *Mediator* of thy peace; with whom is thy covenant of peace *&c.* Hence note, (1.) *That Christ alone is the great Mediator of our peace:* Out of him there is no peace: take away Christ, and you take away the chief corner-stone, the main foundation of our peace. The Sin-revenging God is nothing but wrath, and everlasting burnings out of Christ. But he that hath Christ, hath peace with God, and with al the creation besides. Nothing can hurt Doct. 13.

hurt him, who is under the wing of Chriſt, the Prince of peace. Al peace of conſcience, which is collected either from holy converſation, or from evangelic *Promiſſes*, or from the ſenſe of Gods love, or any other way, is al reſolved into Chriſt, as the proper ſource, and ſpring thereof. Therefore he that knows not Chriſt, knows not the things that belong unto his peace.

Doct. 14. (2.) Hence alſo obſerve, *That Unbelievers are the greateſt enemies to their own peace, and welfare.* Al the enemies of *Jeruſalem* did not ſo much obſtruct her peace, as her own Unbelief. Satan and al his powers of darkneſſe are not ſo prejudicial, and deſtructive to the peace of ſouls, as their own unbelieving hearts. How feeble is Hel? How inſignificant and unable are its iron Gates, to prevail over the weakeſt believer, that adheres to Chriſt? But as for ſinners, that are under the Dominion of Unbelief, oh! what a world of enemies are they expoſed unto? How doth every Tentation prey upon them? What wars, what commotions, what confuſions doth every luſt raiſe in their hearts? Yea, how much are ſuch obnoxious to the wrath, and rage of the Righteous God?

Doct. 15. (3.) Hence alſo we may obſerve; *That it addes much weight to the Aggravation of Unbelief, that it is a rejection of the things that belong unto our peace.* The excellence of the objects, which are offered to ſinners in the Goſpel of peace, greatly aggravates their ſin, who refuſe them. Was it ever known that a conquered

conquered enemie refuſed termes of peace? Is there any record to be found of a captive Rebel, that rejected a gracious pardon from his Prince? And yet, Lo! this is the Unbelievers caſe: Chriſt comes with gracious offers of peace and life; but alas! how are they rejected? Oh! what an hainous ſin is this? Yea, Unbelief is not a mere ſimple refuſal *of the things which belong unto our peace*; but it carries in its bowels, much *Enmitie*, *Oppoſition*, *Antipathie*, *Blaſphemie* and *Contumelie* againſt God, and Chriſt, and al the great things of our peace, as hereafter.

But now they are hid from thine eyes] Hence obſerve, (1.) *That when God puts a period to the day of Grace, al means of Grace are inſignificant, and ineffectual.* Although God may ſometimes continue the means of Grace, yet doth he not withdraw his *Influences of Grace* from thoſe means? And then how inefficacious are they? What is Chriſt but a *veiled face?* What is the Goſpel, but a *ſealed Book?* What are *Ordinances*, but *broken Ciſternes?* What are Promiſſes, but *dead letters?* What are duties, but *barren Wombs*, when the day of Grace is gone? Yea, are not al theſe ſo far from becoming means of Grace, as that they are indeed, by reaſon of mans wilful impenitence, means of hardening? Yea, is not Chriſt himſelf a ſtone of offenſe, and ſtumbling to ſuch, as are deprived of the day of Grace? Thus are the things of their peace hid from their eyes. Doct. 16.

(2.) Hence alſo obſerve, *That when God puts* Doct. 17.

puts a period to the sinners day of Grace, then begins his day of jugement. *Jerusalem's* day of jugement began from this very moment, that Christ pronounced this dreadful sentence against her: For henceforward al Christs Dispensations towards her were in jugement. There was a curse upon her Blessings, wrath and revenge mixed with her sweetest Privileges, and mercies. What Christ speaks in general of Satan and his kingdome, Joh. 12.31. *Now is the jugement of this world*, &c. the same may be in particular applied to *Jerusalem*, and al other impenitent sinners, who are passed their day of Grace. Thus when the day of Grace ends, the day of Jugement begins: For when al the things that pertain to thy peace are hid from thine eyes, what remains, but chains of darknes, and beginings of Jugement?

Doct. 18. (3.) Hence also we may observe, *That there is an exact proportion between the unbelievers sin and jugement.* The wilful unbeliever shuts his eyes against al the things that belong unto his peace; and then the righteous God comes and claps a seal of judicial *occecation*, or spiritual blindnesse on his eyes, that so he never see them more: Joh. 9.39. *For jugement am I come into this world,--- that they which see might be made blind.* There is oft an exact conformitie betwixt mans sin, and Gods jugement: What a visible character, and stampe of *Jerusalem's* sin is here impressed on her jugement? What is it that she suffers from the righteous mouth and hand of Christ, but what she

ſhe voluntarily inflicts on herſelf? She wil not ſee the things that belong unto her peace; and therefore ſaith Chriſt, ſhe ſhal not ſee them; they ſhal be *hid* from her eyes. She wil not open the Gates of her Soul, that the King of Glorie, her Meſſias, may enter in; and therefore ſaith Chriſt, *let* her heart be ſhut under the curſe of judicial obduration. This was Gods uſual method in puniſhing Iſrael, even from her Infant-ſtate. And oh! how much doth this illuſtrate the juſtice of God, when *viſible Ideas* and ſtampes of mens ſins, are to be ſeen in the face of their jugements? How muſt this needs cut, and wound the heart of an awakened penitent ſinner, to ſee his guilt in the face of his puniſhment? This *Analogie*, and Affinitie betwixt the unbelievers ſin, and jugement leaves him alſo without the leaſt ſhadow of excuſe. Alas! who but the Unbeliever himſelf may be blamed, if the good things of the Goſpel be hid from his eyes, ſeing he himſelf firſt ſhut his eyes againſt the dazling glorie of thoſe bright beams, which ſhone ſo long on his eyes? What cauſe have Unbelievers to complain, that the Goſpel is a *veiled*, or *ſealed* book unto them, ſeing their hearts are veiled, and ſealed with unbelief againſt it? Oh! what a vindication wil this be of the righteous jugement of God, but confuſion to wilful unbelievers, to conſider the exact paritie, and Analogie which there is between their ſin, and their puniſhment? How wil this confound them to al eternitie?

CHAP. III.

The Notional *Object of Unbelief:* or, *What are thoſe Notional things, that belong unto our peace, which unbelief aſſents not unto?*

THe precedent Obſervations furniſh us with ſingular mater of Diſcourſe: each Obſervation deſerves a particular *examen*, and *Remarque*: But we ſhal caſt al into the mould, or forme of this one general Propoſition, or

Doct. *Doctrine: That Unbelief, or the not knowing the things that belong unto our peace, is a ſin of the deepeſt tincture, or moſt hainous Aggravations; and that which expoſeth the ſinner to the moſt ſevere wrath, and jugements of God.* This Propoſition contains the *ſpirit* and *mind* of the Text; as alſo the ſum and ſubſtance of al the former Obſervations; which, in the explication hereof, wil have their particular conſideration. And, for our more regular, and methodic procedure herein, we ſhal reſolve the Propoſition into theſe four *grand Queſtions.* (1.) *What it is not to know the things that belong unto our peace?* Or, *Wherein the genuine Idea, or Nature of Unbelief doth conſiſt?* (2.) *Whence this Unbelief ſprings?* or, *What are the ſeminal Roots, the original Cauſes of this ſin?* (3.) *What are the Aggravations of this Unbelief?*

Unbelief? (4.) *What ſevere wrath and judgements from God, attend this ſin of Unbelief?* The *Examen*, and *Reſolution* of theſe Queſtions wil give us the ful *Explication* of our *Propoſition*, as alſo of the *Text*.

The Nature of Unbelief.

Q. 1. What it is, *Not to know the things that belong unto our peace?* or, *Wherein the Nature of Unbelief doth conſiſt?*

For the more ful Reſolution of this Queſtion, we ſhal conſider Unbelief (1.) with relation to its *Object*. (2.) In regard to its *Act*.

What the things that belong to our peace are.

1. The *Object* of Unbelief is here expreſſed, under this comprehenſive notion, *The things that belong unto thy peace*: Theſe are (as we before intimated) either (1.) *Complexe* and *Notional*: or (2.) *Simple* and *Real*. The *Complexe*, or *Notional Things that belong unto our peace*, are al thoſe divine *Axiomes*, *Maximes*, *Canons*, or *Notions*, loged in the ſacred Scriptures, which any way conduce to our peace. The *ſimple*, or *real things that belong unto our peace*, are the *good things* themſelves, which lie wrapt up in thoſe *Divine Axiomes*, or *Notions* of ſacred Scripture; namely, *God in Chriſt*, *Heaven*, &c. The *former* are the *Object* of Faiths *Aſſent*; the *later* of its *Conſent*, *Election*, and Choice. Again, the *Notional things that belong to our peace*, which are the *complexe Object* of Faiths *Aſſent*, may be conſidered by us; (1.) *Materially*; (2.) *Formally*. The *Material* complexe objects of Faiths *Aſſent* are the *Scriptural Notions*, which Faith aſſents unto: The *Formal Object* of Faith's *Aſſent* is the *Formal Reaſon*,

Proper Motives, or principal *Grounds* of its Aſſent; that which induceth, or draws our minds to aſſent unto ſacred Scriptural Notions; as alſo *conſtitutes*, *ſpecifies* and diſtinguiſheth Divine ſaving Aſſent. Laſtly, The *Notional*, *Material Object* of our *Aſſent* is either *General*, or *Particular*. The *General Object is the whole Word of God:* The *Particular* is the *Goſpel*, or *Covenant of Grace*, which gives us a more particular and expreſſe *Idea* of the things that belong to our peace. *The things that belong unto our peace* being thus diſtributed, according to their ſeveral *Conſtitutions*, and *Regards* to Faith, we may with more *Facilitie*, and *Perſpicuitie* determine and reſolve our Queſtion, *What it is not to know the things that belong unto our peace?* But before we enter on the explication of Unbelief, we muſt premiſe, that our *Intendment* is to treat of it in its general, and abſtract Nature, and not as it relates to this or that ſubject: For albeit our Text ſpeaks of the Unbelief of perſons irregenerate; yet inaſmuch as the unbelief of perſons regenerate differs not *totally*, from that in perſons irregenerate, we may very wel and properly treat of both, under one general *Idea*; though with different Reflexions on, and Applications to this, or that ſubject, Thus much being premiſed, we procede to the explication of our Queſtion.

The firſt part of Unbelief in reſpect of its object, is, *Not to aſſent to the Word of God.* First, we ſhal begin with the *Notional*, *Material*, *General things that belong unto our peace*,

which

which are the *ſacred Scriptures*, or Word of God in the *General*; which *not to know*, or, *truely aſſent* unto, is the original, and no ſmal part of *Unbelief*. Oh! here lay the the *bitter Root*, and *Spawn* of al *Jeruſalems* ſin, and miſerie: ſhe did not underſtand, at leaſt not practicly aſſent unto the ſacred Scriptures, in which al the things that belonged to her peace lay wrapt up. *Moſes*, and the Prophets were a ſacred *Map*, wherein *Jeruſalem* might have viewed the *celeſtial Canaan*, her *Meſſias*, his glorious *Names* and *Titles of Honor*, his *Perſon*, and *Offices*, with al other things that did belong to her peace: But alas! *Jeruſalem* wanted ſpiritual eyes, to contemplate ſuch glorious objects. This our bleſſed Lord upbraids the carnal Jews with, Joh. 5. 39. *Search the Scriptures; for in them ye think ye have eternal life, and they are they which teſtifie of me.* ἐρευνᾶν, *to ſearch*, ſignifies here, by a ſacred ſagacitie, and unwearied ſtudie to hunt, or inquire into the Scriptures, as dogs hunt after wild beaſts: but oh! this the unbelieving Jews were ſtrangers to; and therefore no wonder, if they were ſtrangers to al the things that did belong to their peace. The Scriptures are the *Oracles of God*, the Glaſſe wherein his glorious perfections ſhine: neither can there the leaſt ray of true Religion ſhine on lapſed man, but what is reflected from this celeſtial *Miroir* of the Divine wil. The *Splendor* of Divine Majeſtie is but as an inexplicable *Labyrinth*, unleſſe we are conducted thereinto by this thread of ſacred Scriptures. God is

Joh. 5. 39.

nothing to us, but what he teſtifies of himſelf. *God is nothing*, ſaith *Tyndal*, *but his Law and his promiſſes*, i.e, *That which he biddeth thee to do, and believe, and hope; and to imagine any other thing of God, is groſſe, and damnable Idolatrie.* The Sacred Word is the *Spirits Schole*, in which he teacheth al the things that belong to our peace: ſo that we may be contentedly ignorant of what is not here taught.

Hence it is apparent, that one main, and fundamental part of Unbelief conſiſts in not yielding a *real*, *firme*, *diſtinct*, *certain*, *affectionate*, *deep*, and *practic Aſſent* to the ſacred Scriptures. And oh! what an *Epidemic*, Univerſal ſin is this, even in the profeſſing world? How many are there, among the croud of knowing Profeſſors, who never gave an *explicite*, *actual*, *chearful*, *ſpiritual*, and *ſtedfaſt* Aſſent to the Word of God, and its ſacred Autoritie? Are not the moſt of Profeſſors extreme partial in their credence, or belief, of the divine Scriptures? Do not they pick and chooſe, what may correſpend moſt with their *Luſts*, or *carnal Intereſts*? This word that pleaſeth them they can believe, but that word which diſguſts them they cannot aſſent unto: Do not many, in their proſperitie disbelieve the *Threats*, and in their *Adverſitie* the Promiſſes? And what is this, but not to know the things that belong to their peace? For he that doth disbelieve any one part of Scripture, may he not be juſtly reputed to disbelieve the whole? Is not the

Reaſon

Reaſon and *Autoritie* of a part, the ſame with the *Reaſon* and *Autoritie* of the whole word? Wherefore, doth not he who rejects a part, alſo reject the Autoritie of the whole? Its true, al Scriptures are not alike *Fundamental*, or equally neceſſary to ſalvation; yet may we not juſtly conclude, that al are equally neceſſary to be believed, if we conſider their *origine* and *Autoritie*; as they are al inſpired by the Spirit of God, and clothed with *Indelible Characters* of Divine Majeſtie? O then! how many knowing Profeſſors are in this point guiltie, of not knowing the things that belong to their peace? How few are there that yield a *rooted*, welgrounded, *operative* Aſſent to the whole Word of God; who have an ear to hear, *wherever*, and *whenever* God hath a mouth to ſpeak? O that Profeſſors would ſeriouſly ruminate on this, *That ſo far as they disbelieve the Truth, Certaintie, and Autoritie of any one word of God; ſo far they disbelieve, or know not the things that belong to their peace.* And whence is it, that many Profeſſors are ſo averſe from aſſenting to the whole Word of God? Is it not from the prevalence of ſome luſt in their hearts, which turnes them ſtrongly another way? They disbelieve ſome Scriptures; and why? Is it not becauſe they lie not level with their luſts? Oh! what a deep *Myſterie of Iniquitie* is this disbelief of the Scriptures, as loged in ſome carnal hearts? What malignant, and venimous *effuſions* doth it tranſmit into their lives? Is it not the great *Stratageme*, and plot of Satan to diſpi-

rit, and weaken mens Aſſent to the ſacred Scriptures? And doth he not hereby create, in many ſincere Believers, much unbelief, concerning the things that belong to their peace? May not the moſt of our tentations be reſolved into ſome disbeliefe of the Scriptures? And on the contrary, hath not a *real*, *fixed*, *ſupernatural*, and *ſaving Aſſent* to the Sacred Scriptures, a mighty ſoveram, efficacious Influence on al our *Graces*, and Duties? Doth not the *vigor*, *ſtrength*, *beautie*, and *improvement* of al Grace depend on our belief of the Scriptures? O that men would then look wel hereto!

Disbeliefe of the Goſpel or Covenant of Grace.

2. We procede now to the *Particular notional Maters*, *or Things belonging to our peace*, which Unbelief rejects: and thoſe are the *Goſpel*, or *Covenant of Grace*, with al the branches thereof. The Goſpel is Grace's *office*; the *ſhop* where the ſinner may find both *food* and *phyſic*. The Covenant of Grace is faiths *Magna Charta*; the *Epiſtle* of Chriſt writ with his own bloud; the *Cabinet*, wherein al our Jewels of Grace, and Peace are laid up by Chriſt; yea, *the words of life*, wherein Chriſts heart lies wrapt up, and is conveighed unto ſinners. The *Promiſſes* of the Goſpel are the *Element* in which Faith *lives* and *moves*: they are the *Air*, which Faith ſucks in, and breaths forth: they are the food, on which Faith feeds. There is no diet ſo *natural*, ſo *delicious*, ſo *reſtaurative*, ſo *corroborative*, or *ſtrengthening*, ſo *nutritive*, ſo *ſatisfying* as the promiſſes *ſpirited* by Free Grace: Faith reliſheth

reliſheth no food like this. Faith never repoſeth herſelf ſo ſecurely, never ſleeps ſo ſweetly, as when ſhe doth lean her head on the boſome of ſome promiſſe: If ſhe hath but a promiſſe to caſt Anchor on, ſhe can ride confidently in the greateſt ſtormes; and laugh at al the proud waves, that beat againſt her. Now this being the temper and ſpirit of Faith, hence it neceſſarily follows, That not to aſſent to the *Goſpel*, or *Covenant of Grace*, and the *Promiſſes* which lie wrapt up therein, takes in much of the *vital ſpirit* of Unbelief. This wil be more evident if we conſider, the chief *material* parts of the Covenant of Grace, and the evil aſpect which Unbelief caſts thereon.

The Covenant of Grace contains in it; (1.) *Maters of Grace.* (2.) *Maters of Providence.* (3.) *Maters of coming Glorie:* Now in al theſe regards Unbelief may be ſaid, *Not to know the things that bolong to our peace.* The Covenant of Grace contains in it

1. The Covenant of Grace contains in it *Maters of Grace.* The *Law* tels us what we are by Nature; but the *Goſpel* tels us what we are, or may be by Grace: The Law diſcovers to us our ſin and miſerie, but the Goſpel diſcovers our remedie; and ſo opens a dore to Faith: Yea, the Goſpel doth not only declare to us the *Objects* and *Maters* we are to believe, but alſo furniſheth us with many gracious encouragements, and *incentives* to believe: yea further, the Goſpel doth not only afford us *maters* and *motives* of Faith; but alſo it becomes a ſanctified Inſtrument in the hand of the

The Covenant of Grace contains.

1. Maters of Grace.

the Spirit to conveigh Faith, and al other Graces to us. For it is an infallible Maxime in Theologie, that *Evangelic* Promiſſes of Grace, on ſuch, or ſuch conditions, without Grace to performe thoſe conditions, are as little available to beget faith, as the law is. Thus we ſee how ful of gracious *Maters*, *Motives*, and *Offers* the Covenant of Grace is. But yet the more fully to *anatomiſe* the Bowels of Unbelief, as to *Maters of Grace* offered in the Covenant, we ſhal a little, though but curſorily, touch on thoſe offers of Grace, which the Covenant makes, with their *Proprieties*.

Unbelief queſtions the Realitie of the offers of Grace.

(1.) The offers of Grace made in the Goſpel, or Covenant of Grace, are very *Real*, and *Cordial*: There is never a line, no nor a word of the Goſpel, but it carries Chriſts heart wrapt up in it: Every promiſſe is a *love-letter* ſent by Chriſt, to aſſure the ſinner, how affectionate his heart is ſet towards him: There is not an expreſſion that drops from the mouth of Chriſt, but is ful of bleeding Affection: Every promiſſe gives the ſinner a good Law-right to Grace, provided that he accept of it when offered: If Chriſt be *real* in any thing, he is ſo in the offers of Grace to ſinners. But now Unbelief looks on al theſe offers of Grace, as mere *Romances*, *Fables*, or fine-ſpun ſtories. This was the caſe of the unbelieving Jews, as *Paul* aſſures us, Rom. 10. 15. *How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things!* Oh! what good News is here? who would not chearfully aſſent

Rom. 10. 10, 16.

to

to such glad tidings of peace? Is there any so sotish, as to refuse such good things? Yes, addes *Paul*, v. 16. *But they have not al obeyed the Gospel: For Esaias saith, Lord who hath believed our report?* As if he had said: 'True, 'we preach the great truths of Gospel-peace 'unto sinners; but alas! how few have o-'beyed, or assented to the truth of the Gospel? 'Do not the most of men look on these things 'as too good news to be true? Where is the 'man, that really assents to the *Realitie* of these 'Glad-tidings? May we not then justly crie 'out with *Esaias*, *Who hath believed our Re-'port?* Thus Unbelief cals in question the *Realitie* of Evangelic offers of Grace.

Unbelief questions the freedom of the Covenant.

(2.) The offers of Grace in the Gospel are very *Gratuitous* and *Free:* and this draws on Faith freely to close therewith: For faith being a *federal Instrument* influenced, and acted by the Covenant, the more it apprehends the freedome of the Covenaut, the more freely it wil embrace the same. Now the Covenant instructs Faith fully in this point: It teacheth us, that the Grace of the Covenant expects no foundation in us, no *Condignitie*, no *Congruitie*, no *moral Capacitie*, or *Condition* in us, but what itself intends to confer. The Covenant informes us, that Free-grace is moved by nothing without it self; that it gives, because it wil give, or because it hath given: That the *poorer* we are, the more willing he is to inrich us; the *nakeder* we are, the more ready Christ is to clothe us: Yea, the Covenant assures us, that Christ intends much good for them,

them, who intend no good to him, nor yet to themſelves; yea, to ſuch as intend evil to him, and to their own ſouls, even for *ſuch rebellious ſouls* he intends gifts and Grace, as Pſal. 68. 18. *Thou haſt received gifts for men; yea, for the rebellious alſo, that the Lord God might dwel among them.* Now this freedome of the Covenant, and the Grace of God offered therein, gives a mighty foundation, and encouragement to build upon: For the great obſtacle and bar to Faith is this, *that we are not fit for Chriſt:* This is one of Unbeliefs greateſt pleas, againſt cloſing with the good things of the Covenant: What? may poor *I* preſume to believe? *I*, who am ſo unworthy? *I*, who have ſo long ſpurned at Chriſt, and al the things that belong to my peace? *I*, who have ſo oft broken with Chriſt, plaid faſt and looſe with him? What? may *I* preſume, that Chriſt wil have any regard to me; *poor*, ſinful, backſliding, rebellious me? Oh! how can this be? What a preſumtion would it be in me, to caſt an eye towards Chriſt, and the good things that belong unto my peace? Thus Unbelief *oppoſeth*, or at leaſt *demurs* at the freedome of the Covenant and its Grace.

Unbelief ſtrikes at the Univerſalitie of the Covenants offers.

(3.) Another proprietie of the Covenant is the *Univerſalitie of its gracious offers.* Though the Covenant of Grace be, as to its interne Spirit, Mind, and Diſpenſation *particular*, *definite*, and *abſolute*; yet as to its externe *offers* and *Diſpenſation* it runs in conditional, indefinite, and univerſal termes; inviting al that wil to come in. It ſets no bars or rails about

about the throne of Grace? but gives free Admiſſion to al, that wil come for mercie, *Rev.* 22. 17. The Covenant excludes none, but ſuch as exclude themſelves by Unbelief: and why ſhould ſinners exclude themſelves, before God excludes them? But alas! this is the *il-humor* of Unbelief, becauſe it cannot ſee the ſinners Name in particular written on the Covenant, therefore it queſtions al the grounds of Faith. Oh! ſaith the unbelieving ſinner, here are rich offers indeed; but, alas! I, what am I the better for al this? May ſuch a wretch as I come to Chriſt, to be embraced in his ſacred armes? What? I, who am in ſuch a naſtie pickle; ſo polluted with ſin? Oh! I may not, I cannot believe that ſuch an hainous ſinner as I, ſhal find Chriſts armes open to receive me. Thus Unbelief queſtions the *Univerſalitie* of Chriſts offer, and puts a bar to its own mercies; whereas the Goſpel puts none; but ſaies, *John* 7. 37. *If any man thirſt, let him come to me and drink*, and Rev. 22. 17. *Whoever wil*, &c. There lies no *Reſtriction*, or bar on the Covenants part: al the *Reſtriction* and bar is in mens wils. Wilful Unbelief is the only bar.

Unbelief limits the Riches of Grace.

(4.) Unbelief ſets limits to the *Plenitude* and *Richeſſe* of Grace, held forth in the Covenant. We find the *Richeſſe* of Grace in the Covenant expreſſed under the *Symbol* of a ſumtuous feaſt, Mat. 22. 4. *Tel them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed; and althings are ready: come unto the mariage.* Here we ſee what

what a bountiful Lord ſinners have to deal with: how much his infinite Grace excedes al our ſins. Now what reception is given to ſuch a magnificent rich Treat? That follows v. 5. *But they made light of it, and went their way, one to his farme, and another to his merchandiſe*, &c. Oh! what monſtrous unbelief, and ingratitude is here? O! what infinite Treaſures of Grace are there wrapt up in the Covenant? How much do thoſe Treaſures of mercie and goodneſſe, loged in the heart of Chriſt, excede al the treaſures of ſin, loged in the hearts of poor ſinful *we*? Is Chriſt ſuch a liberal Savior for ſinners? And ſhal they be aſhamed, or afraid to beg at the dore of ſuch a liberal Savior? Was not this the very end why God gave the Law, That Sin might appear exceding ſinful; to the intent that Grace might appear exceding gracious, Ro. 7. 13? So Ro. 5. 20.

Rom. 5. 20 *Moreover the Law entred, that the offence might abound.* As if he had ſaid: This is the very reaſon, why God delivered the Law on Mount *Sinai*, in ſuch a terrible manner, that ſo thereby men might behold, as by a magnifying Glaſſe, the proper *Dimenſions*, and *Merits* of their ſins: Ay, but what was Gods end in making Sin thus to abound? why, that follows, *But when ſin abounded, Grace did much more abound*: Here ſaith *Paul*, lay Gods bottome-deſigne, in permitting ſin thus to *abound*, that thereby Grace might *ſuperabound*; yea, that at that very time, when ſin ſo much abounded, Grace might ſuperabound; at that very time, when we appeared to be ſo great enemies

enemies to Chriſt, he might appear to be ſo great a friend to us. Thus Mercie in God is more *merciful*, than ſin in us can be *ſinful*. And oh! what a foundation and encouragement for faith is here? But alas! how doth Unbelief ſpurne at, and deſpiſe, at leaſt limit theſe Richeſſe of Grace?

(5.) Unbelief cals in queſtion, the *Immutabilitie*, *Certaintie*, and *Fidelitie* of the Covenat. *David* gives us an excellent character of the Covenant, and its Immutabilitie, 2 Sam. 23. 5. *Although my houſe be not ſo with God; yet he hath made with me an everlaſting Covenant, ordered in althings and ſure: For this is al my ſalvation, and al my deſire; although he make it not to grow.* Notwithſtanding al *Davids* care for the ſettlement of his familie on the Throne, yet he foreſaw, by a ſpirit of propheſie, how fragile, and inſtable his Throne was: only herein he ſolaceth himſelf, that the Covenant, wherein his faith and main hopes were bottomed, was moſt ſtable and ſure: and oh! how doth this, amidſt al his prophetic fears, touching the inſtable and tottering ſtate of his familie, revive and chear up his ſpirits? *For this is al my ſalvation, and al my deſire.* Let althings elſe ſink or ſwim, it maters not, ſo long as the *Covenant* is ſure and inviolable: Hence *Covenant-Grace* is ſtiled, *the ſure mercies of David.* The bleſſed God has obliged himſelf by Covenant, confirmed by *Oath* and *Sacrifice*, which are the moſt eſſential ties, and therefore he cannot but be true and faithful to his word: otherwiſe he were not

Unbelief queſtions the certainty of the Covenant. 2 *Sam.* 23. 5.

not true to himſelf. And yet, lo! how jealous, how ſuſpicious, how captious is Unbelief, touching the certaintie of the Covenant. Men are ready to confide in thoſe who are ſufficient and faithful; ſpecially if they have their Bond: But yet Unbelievers dare not truſt the Faithful, Alſufficient God, albeit they have his Bond, or Covenant, and that confirmed by oath. So much for the Grace of the Covenant.

Unbelief as to Providence.

2. The Covenant of Grace is furniſhed with Promiſſes, not only of Grace, but alſo of Providence, which Unbelief is very apt to cavil at. The Covenant of Grace is the Believers Charter, not only for *Spirituals*, but alſo for *Temporals*: it extends to the very hairs of their heads, the moſt inconſiderable things. Surely they can want nothing, who have Alſufficience engaged for their ſupplie. Its true, Means ſometimes fail? Ay: but cannot, doth not their wiſe Father feed them without means, when he ſees it neceſſary? And are not ſuch ſupplies, by ſo much the more *pure* and *ſweet*, by how much the more immediate they are? The leſſe there is of the creature, is there not the more of God in al our proviſions? Doth not our omnipotent God oft bring the greateſt *Triumphs* out of the greateſt *extremites?* It's true, He doth not alwaies keep his people from the croſſe; ay, but doth he not always keep them under the croſſe? Have not the moſt black, and ſeemingly confuſed Providences, an admirable beautie, and harmonious order in them? Did ever Believer

need

need any thing, but what he could better need than *have?* Are not those Needs blessed that secure us from sin, and make way for greater mercies? Are not al Gods Providences spirited by mysterious wisdome and paternal love? Is it not then the Believers Wisdome, and Interest, to suffer his Father to be wise for him? How comes it to passe then that Believers themselves, should be so unbelieving as to Gods paternal providence towards them? Oh! what a mysterie of iniquitie is there in Unbelief, as to this particular? This Christ much cautions his Disciples against, and upbraids them with very oft, and that with sharp Rebukes. So Mat. 6. 30. *Wherefore, if God so clothe the grasse of the field, which to day is, and to morrow is cast into the oven, shal he not much more clothe you,* (f) *O ye of little faith.* As if he had said: Doth God clothe the grasse of the field, which is so fading, with so much beautie and glorie? And wil he not much more clothe you, O ye short-spirited ones? That which we render, *O ye of little faith,* is expressed by the *Hebrews* in such termes, as import the anxious, cruciating, vexatious cares of such, who, though they have enough for the present, are stil ful of inquietude, and distrust about future supplies. Whence he addes *v.* 31. *Wherefore take no thought, saying, what shal we eat,* &c. *i.e,* be not anxiously solicitous, or incredulously thoughtful about these *viatics,* or necessaries of life? And why? v. 32. *For after al these things do the Gentiles seek.* As if he had said: Is it not a shame, that

Mat. 6. 30, 31, 32.

f ὀλιγόπιστοι, Hebræis *etiam vocantur hi, qui cùm in præsens habeant satis futuri incertitudine cruciantur.* Grot.

you, who are my Diſciples, ſhould be as unbelieving, as anxiouſly inquiſitive about theſe things, as the poor Gentiles, who know nothing of my Covenant? Thence follows another Argument, or branch of the former: *For your heavenly Father knoweth that you have need of al theſe things.* i.e, Alas! Why do you concerne your ſelves ſo much about theſe poor things? Have you not a Father in Heaven, who is mindful of, and provident for you? Doth he not wel underſtand al your needs? And is he not engaged by Covenant to ſupplie you with al neceſſaries? And hath he not promiſſed in this very caſe, Pſal. 111. 5. *To give meat to them that fear him, and to be ever mindful of his Covenant?* Why then wil you not believe? We find the like character of Unbelief, as to the Providence of God, Luke 12.22. *Take no thought for your life:* μὴ μεριμνᾶτε, give not way to *anxious, diſtracting, diſtruſtful thoughts*, about the neceſſaries of life. And then our bleſſed Lord gives the reaſon of this his Admonition, v. 24. *Conſider the Ravens*, &c. *Luke* makes a ſpecial mention of the *Ravens*, becauſe God has a particular providence, and care of the young Ravens, as both *Job*, and the *Pſalmiſt* obſerve. The *Hebrews* have many obſervations about Gods care of the young Ravens: The Philoſophers alſo note, *how the young Ravens are neglected by their parents.* Hence Chriſt argues (*a minori*) *How much more are ye better than fouls? i. e*, ſurely if he be ſo much concerned for *fouls*, how much more wil he concerne himſelf for you his Children.

Luke 12. 22--29.

Ariſtotle, Pliny, Ælian.

Then

Then he addes another Argument againſt Unbelief, *v.* 25,26. *And which of you, with taking thought, can adde to his ſtature one cubit?* &c. Other Arguments are urged, *v.* 27, 28. Then he concludes *v.* 29. and *ſeek not what ye ſhal eat, or what ye ſhal drink; neither be ye of doutful minds:* μὴ μετεωρίζεσθε, Let not your Minds hang, as *Meteors* in the Air, ful of ſuſpenſe about future ſupplies; be not of an anxious, thoughtful Mind; Let not your thoughts be diſtracted, and as it were racked with carking cares. The word ſignifies, ſuch an *Anxietie*, as fluctuates 'twixt hope and fear. Such is the ſuſpicious anxious temper of Unbelief, as to Providential maters of the Covenant.

Unbelief as to future Glorie.

3. The laſt branch of the Covenant concernes *maters of coming Glorie*; wherein alſo Unbelief may be ſaid, *Not to know the things that belong unto our peace.* The chief concernes of our peace, are thoſe inviſible Glories of the other world: Al our preſent ſpiritual *Suavities*, and *Delices* are but dreams, in compariſon of that *formal Beatitude*, in the *Beatific Viſion of God face to face.* Alas! how far ſhort is our preſent viſion of God in *Evangelic* Shadows and Reports, of that immediate *Intuition* of God, *as he is*, 1 Joh. 3. 2,3? Whence the main worke of a Believer here is to live by faith, in the daily *contemplation*, and *expectation* of that approching Glorie. For the more we eye our home, the more induſtrious, lively, and preſſing wil we be in our journey thither: Faith maketh things *abſent*, *preſent.* So

Heb. 11. 1. Heb. 11. 1. *Faith is the ſubſtance of things hoped for:* ὑπόστασις, that which gives a *ſubſtantial Eſſence*, an *actual Exiſtence*, a *ſolid Baſis* or *Foundation*, the *Firſt-fruits*; yea, a *real preſence*, to thoſe Good things hoped for of the other world: So much is wrapped up in that Notion. Then it follows, *The Evidence of things not ſeen:* ἔλεγχος, the *Argument*, the *Demonſtration*, the *Meridian Light*, the *legal conviction*, the *ſpiritual eye*, whereby *inviſible Glories* are made *Viſible*. Such is the miraculous efficace of faith, as to approching Glorie: ſuch a clear, real, fixed ſight of Heaven has it here on earth. Ay, but now Unbelief draws a veil on al theſe inviſible Glories, and makes them to diſappear: what *fantaſtic* dreams, what carnal and groſſe Notions, what baſe and unworthy thoughts has it of future reſt? How ſtudious is Unbelief to obliterate, and raſe out the *Idea* of Eternitie, fixed in the heart? How apt is it, yea, induſtrious to remove far from conſcience, the ſecond coming of Chriſt, and enſuing Jugement? How fain would it build Manſions here, and take up with ſomething ſhort of God? Oh! how little doth Unbelief regard thoſe Manſions of Glorie, which Chriſt is preparing *John* 14. 1, 2? How ſeldome or never, doth it take a view, with *Moſes*, on mount *Piſgah*, of the celeſtial *Canaan*, the new *Jeruſalem*, where is the Lambs Throne? Yea, what low, cheap, undervaluing thoughts hath Unbelief of that *promiſſed* Land? Thus it is ſaid of the unbelieving Jews, Pſal. 106. 24. *Yea, they deſpiſed the*

the pleaſant Land, (or the Land of deſire) *and believed not his word.* This pleaſant land *Canaan* was a type of Heaven; and in deſpiſing it they deſpiſed *Heaven*: and al this lay wrapt up in the bowels of their Unbelief. They did not yield a real, ſupernatural, firme, certain, practic Aſſent to the word of promiſſe touching *Canaan*; and therefore they deſpiſed it; and not only that, but alſo the celeſtial *Canaan*, which made God ſwear in his wrath againſt them, that they ſhould not enter in, *Heb.* 3. 11. So much for the *Material Notions*, both *general* and *particular*, which Unbelief is ignorant of.

The formal Object of Unbelief.

2. I ſhal treat a little of the *formal Object* of Faith, and how far Unbelief is defective therein. The *formal Object* of Faith, as it comes under the Notion of Aſſent, is the *Divine Veracitie, or Autoritie of God, appendent to his Word.* For look as in the *Workes* of God, there are certain Divine *Characters*, *Ideas*, *Impreſſes*, or *Notices* of Gods *Wiſdome*, *Power* and *Goodneſſe*; which a ſpiritual heart contemplates, and admires; ſo likewiſe in the *Words* of God, there are certain *Stampes* and *Ideas*, of the *Veracitie* and *Autoritie* of God; which the Believer contemplates and aſſents unto, as the *formal* object of his faith. Thus 1 Theſ. 2. 13. *Becauſe when ye received the word of God, which ye heard of us, ye received it not as the word of men; but (as it is in truth) the Word of God.* [*Not as the word of men.*] *As* here notes a *Reduplication*, i.e, the *formal reaſon, proper motive*, or *principal* ground

1 Theſſ. 2. 13.

of their assent to Gods Word, was not any *Human Autoritie*; but the *Divine Autoritie*, or *Veracitie* of God. And here lies the main *specific, essential Difference*, betwixt *divine*, and *human* faith: Divine faith *receives the Word of God, as the Word of God*; under that *Reduplication, i. e*, as it is clothed with Divine Autoritie; but human faith *receives the Word of God, as the word of men, i, e*, as clothed with some *human Autoritie, Church-Tradition*, or the like *commun Motives*. Now this human faith, as to the Word of God, is no other than *real unbelief*: For he that believeth the Word of God, only as commended to him by the Church, doth really disbelieve the same. It is not the *Objects* believed, but the *formal Reason* of our belief, that distinguisheth a Divine from a human faith: He that assents to *divine Truths* merely on *human Grounds* or *Reasons*, can have but an human faith, which is real unbelief: as he that assents to *natural* Truths, reveled in the Word of God, as reveled, and clothed with Divine Autoritie, has a Divine faith. So that albeit the mind assentes to the whole Word of God; yet if the *principal ground*, or *formal reason* of its assent be not *Divine Autoritie*, its Faith is but real Unbelief. And here lies a main plague of Unbelievers, its possible they do assent to the whole Word of God; ay, but yet they see not those *sacred Characters*, those Divine *stampes* of Gods Autoritie, and Truth, which are appendent to his Word; the chief ground of their belief is only some human Tradition or Autoritie.

Such

Such was the Faith of thoſe *Samaritans*, John 4.40. who believed merely *for the ſaying of the woman*, &c. whereas afterward ver. 41. *Many more believed, becauſe of his own word.* This is a Divine faith, there was a ſound of Heaven in Chriſts own voice; a little Image, or Stampe of Divine Majeſtie, which the believing *Samaritans* could diſcerne. O! Remember this, *If the Autoritie of God be not the chief bottome of your Aſſent, your faith is but Unbelief.* So much for the Notional object, both Material and Formal, of Unbelief.

CHAP. IV.

An Explication of Unbelief, as it oppoſeth, or is defective in the firſt Act of faith, namely Aſſent *to the good things that belong to our peace.*

WE now procede to the Act of Unbelief, compriſed in that Notion, *If thou hadſt known.* This *knowlege* muſt be commenſurate to, or as large as its Object; which (as we have ſhewn) is either *Notional*, or *Real:* As it refers to its *Notional* object, ſo its termed *Aſſent*; as to its *Real* object, ſo *Conſent.* We ſhal begin with the firſt; namely, *What it is not to Aſſent to the Notional maters, or things, that belong to our peace?* Now this *diſſent* from the things that belong unto our peace, implies

The ſeveral gradations of Diſſent from the ſacred Notions of our peace.

ſundrie *Gradations*, or *Aſcents*; which tend much to the Explication of *Unbelief*.

1. Rejection of Divine Truths.

1. *Not to know, or aſſent to the ſacred Notions of our peace, is to reject them.* This was the caſe of *Jeruſalem*; ſhe rejects al Chriſts gracious offers of peace: ſhe wil not ſo much as lend an ear to them. Thus alſo it was with thoſe obſtinate Unbelievers, mentioned Prov. 1. 30. *They would none of my Counſel: they deſpiſed al my Reproof.* To reject the counſel of Chriſt, and to deſpiſe his Reproof, is the height of Diſſent, and Disbelief: So Jerem. 8. 9. *Lo, they have rejected the Word of the Lord, and what wiſdome is in them?* The *Rejection of Gods Word* is the higheſt degree of Ignorance and Unbelief. The like Hoſ. 4. 6. *Becauſe thou haſt rejected knowlege, I wil alſo reject thee.* This Rejection of the Word of God, is a kind of *total Infidelitie*; yea, ſuch a Diſſent, as implies an averſion in the mind from the ſacred Notions of its peace: Wherefore it denotes the dregs of Unbelief; and a mind principled with enmitie againſt divine Truths. For Truth is the moſt beautiful thing that is: and of al Truths, Divine are the faireſt. Now then to reject ſuch, argues a mind very much debauched and diſtempered by ſin.

2. Not to attend to ſacred Notions.

2. *Not to know the ſacred Notions of our peace, is not to give diligent Attention to them.* Many Evangelic Unbelievers dare not openly reject the things that belong to their peace; but yet they do not attend with diligence unto them. The firſt ſtep of ſaving Faith is diligently to *attend* to the Reports of the Goſpel;

to

to bow the ear to divine Truths, as Pro. 5. 1. *My Son attend unto my wiſdome, and bow thine ear to my underſtanding.* This *Attention, and bowing the ear* to Divine Truths, is the firſt ſtep to the *obedience of Faith.* Whence, by Conſequence, not to attend, or liſten with diligence to the Reports of the Goſpel, takes in much of Unbelief. This alſo was the caſe of many unbelieving Jews, they did not attend to Chriſts Evangelic offers of peace. Thus Pſal. 81. 13. *O that my people had hearkened unto me,* &c. *i.e.* given diligent *Attention* to my Word. Attention is the *Contention of the ſoul to underſtand:* and that which drawes it forth, is the admirable *Greatnes, Sweetnes,* and *Suitablenes* of Reports: Unbelievers want an inward ſenſe of the wonderful greatneſſe, ſuavitie, and fitneſſe of Evangelic gladtidings, and therefore no wonder that they attend not to them.

3. Not to yield an explicite aſſent to Divine Truths.

3. *Men know not the things that belong to their peace, when they yield not a diſcrete, explicite Aſſent thereto.* True ſaving Faith implies an expreſſe, judicious Aſſent: it carries with it the higheſt, and pureſt Reaſon; yea, the flour, and *Elixir* of Reaſon. What more rational, than to aſſent to the Firſt, ſupreme Truth, Truth it ſelf? Surely, Believers are no fools: they know *who* it is they believe, and for *what:* So *Paul* 2. Tim. 1. 12. *I am not aſhamed: for I know whom I have believed, and am perſuaded, that he is able to keep that which I have committed unto him.* *Paul* was not aſhamed of his ſufferings, becauſe he knew whom

whom he had believed: he did not content himself with a Popish implicite faith; but understood wel the object, and reasons of his Faith. Alas! what is implicite Faith, but implicite Unbelief? Can he that understands not the Propositions he assents to, rationally believe the same? Is this to believe, to understand nothing of what we believe? Doth not this implicite faith destroy the very *formal Nature* of true faith? What! may we suppose, that Divine faith consists in ignorance? If we pin our Faith only on the Churches sleeve, without ever understanding what we believe, is not our faith worse than that of Devils, who know what they believe, and therefore tremble? Yea, doth not this Implicite faith strip us, not only of our *Christianitie*, but also of our *Humanitie?* For, is not every rational Being so far a Debtor to truth, as to examine wel the reasons and grounds of his Assent? Yea, doth not this implicite *Popish* faith carrie in it much of *Atheisme*, and *Blasphemie?* For, to believe only as the Church believes, without examining the *Articles*, or *Motives* of our faith, what is it but to make the Church our *infallible God*, and our selves but mere *Brutes*, divested of reason? So that can there be any thing more destructive to the Notion, and Nature of true faith, than such an Implicite faith? And yet, alas! how commun is it among a great number of Christians? How many are there who pretend to be Believers, and yet understand little, or nothing of the main Articles, or grounds of their faith? It

stands

ſtands on ſacred Record, as a noble character of the *Bereans*, Act. 17. 11. *That they ſearched the Scriptures daily, whether theſe things were ſo.* Hence ſurely we may conclude, that an implicite faith is no better than virtual Unbelief.

4. *Not to know the things that belong unto our peace, is, not to give a ſupernatural, Divine Aſſent to them.* The things that belong unto our peace, are ſupernatural and divine; and therefore they cannot be truely apprehended by a *Natural, Human* Aſſent. To yield a natural, human Aſſent to things *Supernatural* and *Divine*, is no better than real Diſſent. Now men yield not a ſupernatural Divine Aſſent to the things that belong to their peace. (1.) When the *principal Grounds, Formal Reaſons*, and *proper Motives* of their Aſſent are only *natural* and *human*, *i, e*, when mens aſſent is grounded only on ſome human *Autoritie*, or *Argument*. Al faith is by ſo much the more *firme*, by how much the more *firme* and infallible the Autoritie of him that reports the mater is: If the Autoritie be only human, the Aſſent can be but human, and ſo fallible; the Aſſent to the Concluſion being founded on the ſtrength of the Premiſſes, as the edifice is on the foundation: Now the ſtrength of a *Teſtimonie* conſiſts in the Autoritie of him that teſtifies: For ſuch as the *principal* ground and Foundation of the Aſſent is, ſuch wil the Aſſent be: and if there be any defect, or imperfection in the Foundation of our Aſſent, the ſame wil diffuſe it ſelf throughout the whole:

4. Not to give a ſupernatural Aſſent,

whole: If *Church-tradition*, or *human Argument* be the only, or main ground of our Assent, it can never be supernatural and divine, as before. (2.) Men yield not a supernatural Divine Assent to the Gospel, when the productive Principle, or Efficient of their Assent is not *Supernatural* and *Divine*, *i.e.* when their Assent is not infused by the *Spirit* of God. A natural Facultie can never, of itself, produce a supernatural Assent. And the reason is most evident, even from the commun nature of al Assent; which requires some Adequation or Agreament betwixt the Object, and the Facultie: Now what proportion is there betwixt a natural mind, and supernatural Truths? Are not Divine Mysteries above the reach of a human Understanding, unlesse the Spirit of God come and clothe it with a divine Light? Is not the natural mind shut against supernatural objects, until Christ, by his Spirit open
Luk. 24.45 the same? Thence it is said, Luke 24.45. *Then opened he their Understanding, that they might understand the Scriptures.* They had some *habitual Light* before; but Christ now extendes and stretcheth their minds to a more ful comprehension of the promisses: To every degree of saving light, there is required a fresh Influence, and Assistance of the Spirit. Its said, *He opened their Understandings*: Men may open supernatural Truths, and Promisses to our minds; but none can open our minds to take in supernatural Truths, save the Spirit of Christ: such therefore as are not illuminated by the Spirit cannot know the things that belong

long to their peace. The Believer hath a Divine light, a ſupernatural inſtinct, whereby he underſtands, and aſſents to the voice of Chriſt in the Goſpel; John 10. 27. *My ſheep hear my voice:* juſt as the ſimple Lamb, by a natural inſtinct, diſcerneth the voice of her Dam from the reſt in the flock.

5. Men know not the things that belong to their Peace, when the *Truths* and Promiſſes of the Goſpel take not deep root in their hearts. Our Aſſent ought to be commenſurate, or proportionable to its Object: great and weighty Truths, muſt have a rooted and deep Aſſent: A ſuperficial, indeliberate Aſſent to the great things of the Goſpel, is but interpretative Diſſent. This was the great defect of the Highway, and ſtonie ground, *Mat.* 13. 19, 20, 21. The ſeed ſowen by the *way-ſide*, was loſt affoon as received: But the word ſowen in ſtonie hearts, was received with ſome joy, *i.e.* the *Novitie*, and greatneſſe of the things offered, made ſome ſuperficial Impreſſion on their hearts; but yet there wanting a depth of earth, an hot day of perſecution, ſoon blaſted al. There is no Aſſent ſtable and firme, but what is deep and rooted. Thus much our bleſſed Lord aſſures us, in his Parable of the ſandy foundation, *Mat.* 7. 26. whereas the ſound Believer, who digs deep into the heart, and builds his aſſent on rooted, welgrounded Principles, though windy, ſtormy tentations beat againſt it; yea, albeit he hath a thouſand objections againſt what he believes, yet his aſſent is firme and ſtedfaſt; becauſe the bottome-

5. Not to give a deep Aſſent.

tome-Principles on which it is grounded remain firme. A ſuperficial, precipitated, and raſh aſſent is very ſtaggering and mutable: when men judge according to the apparences of things, without ſolid deliberation, and deep inquiſition into the grounds and reaſons, they never arrive to a fixed *Aſſent*. Thence ſaith Chriſt, Joh. 7. 24. *Judge not according to the apparence, but judge righteous jugement.* A ſuperficial *aſſent* is ſoon turned into *diſſent*.

6. Not to yield a real Aſſent.

6. *Such as yield not a Real, but only Notional Aſſent to evangelic Truths and Promiſſes, know not the things that belong to their peace.* For things may then only be ſaid to be truely known, when they are received as offered: Now the things offered in the Goſpel are *practic*, or things referring to practice: Thence to yield only a notional aſſent to them, is really to diſſent. Many of theſe unbelieving Jews, whom Chriſt condemnes in our text, had a very great *Forme of knowlege*, or Notional aſſent to the things that belonged to their peace, as 'tis evident from Rom. 2. 17, 18, 19, 20. *Behold thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God, and knoweſt his wil, and approveſt the things that are more excellent, being inſtructed out of the law*, &c. *i,e*, Thou art an accurate Critic in the law, thou canſt exactly diſtinguiſh between things clean and unclean: and then he ſums up al in one expreſſion, ver. 20. *Which haſt the forme of knowlege, and of the truth in the law.* μόρφωσιν here ſignifies (k) an *Artificial Image, Scheme, Figure*, or *Picture* of knowlege

Rom. 2. 17, 18, 19, 20.

k ἐκπλαστον εἰκόνα. Oecum.

lege; and its oppoſed to a *ſubſtantial, ſolid, real knowlege*; which is ſtiled, *Prov.2.7. Sound wiſdome*, or *Eſſential knowlege*. Theſe unbelieving Jews had a *notional Idea*, an *artificial Scheme*, a curious picture of knowlege; but they wanted the *real, ſubſtantial, eſſential* contemplation of thoſe things, that belonged to their peace. Now as there is a vaſt difference between the contemplation of things in pictures, or ſhadowes; and the contemplation of them in their own proper ſubſtances: So here, the Unbeliever that views the things of his peace only in Pictures, Syſtemes, or Notions, comes far ſhort of the Believer, who views the ſame *Intuitively*, as they lie wrapt up in Evangelic promiſſes. Faith is deſcribed Hebr. 11. 1. *The ſubſtance of things hoped for*, *i.e*, it hath a real, ſubſtantial contemplation of things hoped for, as if they were actually preſent, before the eyes: and then it follows, *The evidence of things not ſeen*; The inviſible things of celeſtial *Canaan* become viſible to an eye of faith: whence it is apparent that he who has only a notional knowlege of the things that belong to his peace, is really ignorant of them. Mere *Speculative Aſſent* to things practic, is no better than *real diſſent*: For our Aſſent is then only true, when it is agreable to its object, formally conſidered. The things of our peace are moſt *ſubſtantial* and *real*; but the Unbeliever aſſents not to them as ſuch: he ſees them only in Words, Notions, and Imaginations; and therefore counts them but mere conceits, fine-ſpun Notions,

Notions, and curious Pictures: His *forme of knowlege is but real Ignorance.*

7. Not to give a ſpiritual Aſſent.

7. *Men know not the things that belong to their peace, when their Aſſent to them is Carnal, not Spiritual.* The things that belong to our peace are moſt ſpiritual; they admit not the leaſt commixture of what is carnal; and therefore a carnal mind never truely aſſents to them. Things Spiritual cannot be apprehended by any but a ſpiritual facultie: Carnal aſſent to things ſpiritual, is real diſſent. How can he aſſent truely to any ſacred Truth, who underſtands nothing truely of that he aſſents unto? Thus the Apoſtle argues ſtrongly,

1 Cor. 2. 14.

1 Cor. 2. 14. *But the natural man receiveth not the things of the Spirit of God, for they are fooliſhnes to him: neither can he know them, becauſe they are ſpirtually diſcerned.* (1.) By this *Natural*, or *Animal man*, we muſt underſtand every irregenerate man, who has not his mind imbued with ſaving Faith. (2.) Of this man its ſaid, *he receiveth not*; δὲ δέχεται: its a Metaphor aſſumed from narrow-mouth'd veſſels, which cannot take in things too big for them: *The things of the Spirit of God* (which are the ſame with the things of our peace) are too big for *Animal*, *Natural* Minds. Yea, (3.) He addes, *Neither can he know them:* there is a *moral Impoſſibilitie* that he ſhould know them: and why? that followes (4.) *becauſe they are ſpiritually diſcerned:* As if he had ſaid; Alas! how is it poſſible that he ſhould know them? What proportion is there betwixt ſpiritual Objects, and a carnal

carnal Subject? Muſt not every *viſive facultie* have ſome agreament with the *object viſible?* And is there any agreament betwixt a carnal mind, and things ſpiritual? Is not every thing that is received, received according to the nature of the Recipient? Doth not then the carnal heart receive things ſpiritual carnally; as on the contrary, the ſpiritual heart things carnal ſpiritually? Thence ſaith Chriſt to the unbelieving Jews, Joh. 8.15. *Ye judge after the fleſh, i.e.* ye judge of me, and of my Goſpel, only in a carnal manner, by carnal Reaſon, and therefore no wonder ye believe not in me.

8. *Such as content themſelves with a general confuſed Aſſent to evangelic Truths and Promiſſes, know not the things that belong to their peace.* The more *particular*, and *diſtinct* our knowlege is, the more certain it is: General Notions are more confuſed and fallacious: a particular Diſſent may wel ſtand with general Aſſent. Therefore he that has ſome general confuſed Notions of the things that belong to his peace, lies under a particular ignorance of the ſame. This was the caſe of theſe unbelieving Jews; they had ſome general *notices* of the *Meſſias*; ſome rude confuſed *Ideas* of Heaven and God; but alas! How imperfect, how groſſe, how inſignificant were their Notions? Hence our bleſſed Lord exhorts them, that they would, in order to the procurement of a true ſaving faith, *Search the Scriptures*, John 5.39. ἐρευνᾶτε. Its a *Metaphor* drawn from the *ſagacitie* of Dogs; which with their noſes cloſely follow,

8. A general confuſed Aſſent.

Joh. 5. 39. Metaphor. *A canum ſagacitate ſumta*, &c. Strigel.

low, and ſearch into the ſent of their prey. Theſe unbelieving Jews had much general confuſed knowlege of the Scriptures: ay, but they wanted this Divine ſagacitie, to inquire and ſearch into them, as Dogs do into the ſent of their prey: they could not ſent the things that belonged to their peace, becauſe they made not a narrow ſcrutinie, a particular, diſtinct, exact inquiſition into evangelic Truths, and Myſteries. As if Chriſt had ſaid: 'Ah friends! You pretend to believe *Moſes* 'and the Prophets: You conceit your life lies 'wrapt up in them: But how comes it to 'paſſe then, that you believe not in me? Do 'not al the Scriptures teſtifie of me? Oh! here 'lies your ſin, you wil not ſearch into the 'Scriptures: you content your ſelves with 'ſome general confuſed Notions; without 'any particular, diſtinct Inquiſition into the 'things that belong to your peace.

9. To ſuſpend our Aſſent.

9. *Men know not the things that belong to their peace, when they ſuſpend their Aſſent, or yield to any prevalent dout, touching the truth of them.* I ſhal not diſpute, what meſure or degree of *certaintie* is *eſſential* to true ſaving Faith; but that it cannot conſiſt in a mere *opinion*, or probable conjecture, without ſome degree of *certitude*, I think, is moſt certain from the current of Scripture. This is evident by the character *Paul* gives of *Abrahams* faith, Rom. 4. 19. *Being not weak in faith, i.e.* his mind did not hang in ſuſpenſe, or under ſome prevalent dout, touching the truth of the promiſſe. This is illuſtrated by another notion, ver. 20.

Rom. 4. 19.

ver.20. *He ſtaggered not at the promiſſe through unbelief.* διακρίνεσθαι here ſignifies to heſitate, or remain under varietie of anxious douts and opinions: his mind was fully perſuaded of the truth of the promiſſe, as it is expreſſed *v.* 21. *being fully perſuaded*, πληροφορηθεὶς: its a *Metaphor* borrowed from Navigation: as ſails are filled with a good wind; ſo his mind was filled with a fulneſſe of aſſent, to the truth of the promiſſe: there was no room for any ſuſpenſe, or prevalent dout. And this indeed ſeems eſſential to al true ſaving Faith, that there be a prevalent certitude, or certain perſuaſion touching the truth of the *object*; albeit many ſincere Believers may be altogether uncertain touching their Title to, or Intereſt in the Object. My meaning is this: There ought to be a *plenitude*, or fulneſſe of Aſſent to the Truth of the Promiſſe; albeit there may be wanting, in many Believers, an aſſurance of their intereſt in the things promiſſed. Now this certaintie of Divine aſſent ariſeth partly from the certitude of the object, but more immediately from the *Demonſtration of the Spirit, elevating*, or raiſing the mind unto this certain perſuaſion, touching the truth of the promiſſe. And herein true ſaving Faith is differenced from that which is commun and human: The Unbeliever may yield ſome feeble, ſtaggering, inſtable Aſſent, to the good things that belong unto his peace; but ſtil he hangs in ſuſpenſe; his douts are greater than his faith. Its true, the true Believer hath oft great douts touching the Pro- ver. 20. ver. 21.

miſſes; but yet his douts are not ſo much of the truth of the Promiſſes, as of his intereſt in them; or, whether his apprehenſions of them be true: whereas Unbelievers dout of the truth of the Promiſſes, albeit they may be preſumtuouſly confident of their Intereſt in them. Thus it was with the unbelieving Jews, Joh. 10. 24. *How long doeſt thou make us to dout?* or, (l) *how long doeſt thou keep our ſouls in ſuſpenſe?* They hung, as it were, 'twixt Heaven and Hel; under much ſuſpenſe, whether thoſe things Chriſt preached were true or falſe: They did not totally diſſent, and yet they could not fully aſſent to Chriſt. Thus they hung in ſuſpenſe: for ſuſpenſe is a middle, twixt Aſſent and Diſſent: Though as to Divine Aſſent, every ſuch prevalent ſuſpenſe, or dout touching the truth of the promiſſe is real unbelief: he that aſſents not fully, doth really diſſent. Therefore Chriſt addes, *v.* 25. *I told you, and you believed not:* they ſeem to lay the blame on Chriſt, the darknes of his Revelation; but he reſolves al into their unbelieving hearts. The like character of unbelief we find, Luke 12.29.. *Neither be ye of doutful minds.* (m) Μετεωρίζεσθαι, in its primary Notation ſignifies to be carried up aloft in the Air, as *Meteors*, Clouds, or Birds; which wanting a firme foundation, are toſſed to and fro with every blaſt. So it ſignifies the ſame with ἐμβρεσθαι, *to wander*; or with ἀίρειν

Joh. 10. 24 l ἀίρειν hic eſt quod μετεωρίζειν, Luc. 12.29 *Suſpenſum tenere.* Grot.

Luk. 12.29 m μετεωρες, *Græcis non eum modò declarat qui poſitus eſt in ſublimi, ſed etiam eum cujus animus velut inaere ſuſpenſus, modò huc modò illuc inclinat.* Beza.

ψυχὼν,

ψυχω, John 10. 24. *to lift up the mind*, or *keep it in ſuſpenſe*. Hence alſo it is uſed to ſignifie an anxious ſuſpenſe, heſitation or dout, touching the truth of things. This is the condition of many awakened ſinners, they arrive at ſome anxious ſuſpenſe or doutfulnes of mind, and that is al: They hang in the air of commun conviction, between Heaven and Hel; for a little while til the prevalence of luſt make them fal down again on the earth; where they lie buried in the aſhes of their own convictions and profeſſion: They dare not, they cannot yield a ful, and prevalent aſſent to the Goſpel of Chriſt: al that they attain unto, is a mere opinion, a ſuſpenſive faint Aſſent. Thus every unbeliever hangs, as a *Meteor* in the Air, under prevalent ſuſpenſe, and heſitation, touching the truth of the promiſſes. Thence *Mark* 11. 23. We find *douting in heart*, and *believing* oppoſed. They that yield only an *opinionative*, doutful Aſſent to the things of their peace, do really diſſent: a ſuſpenſive faith is no faith in Gods eſtime.

10. *To yield only a cloudy, inevident, obſcure Aſſent to the things that belong unto our peace, is not to know them.* Divine Faith carries with it not only *Certaintie*, but alſo *Evidence*: Thus Hebr. 11. 1. *Faith is the evidence of things not ſeen.* Evidence implies a ful, clear, manifeſt apprehenſion of things preſent: among which ſuch are moſt evident, as are moſt viſible: Thence the Sun is moſt evident, becauſe moſt viſible. Its true, the objects of Faith are altogether abſent, inevident, and *inviſible*, as to

10. An inevident obſcure Aſſent.

Sense or Reason; whence they are stiled, *Things not seen:* ay, but yet they are *present*, *evident*, and *visible* to an eye of faith. So the Scholes determine, (*n*) *That the truths of Faith are evidently credible.* Oh! what a manifest, clear, intuitive vision doth Faith afford? But the Unbeliever sees nothing evidently and clearly: he has only obscure, misty, dark notions of the things that belong unto his peace: So 2 Pet. 1. 9. *And cannot see far off:* Like one that is purblind, or in a mist. The Unbeliever has no evident conviction, or discoverie of the great things of the other world: he sees only things next to him, Objects of sense or reason; and therefore he knows not the things that belong to his peace. Some thinke the Original μυωπάζων is used to represent the image of a false faith, under the Similitude of a blind man, who moving his eye-lids, may take in some confused obscure shadow of light; which yet is altogether *unuseful*, and *infructuous*.

n. Veritates fidei sunt evidenter credibiles. Aquin.

2 Pet. 1. 9.

II. A legal Assent.

II. *Such as receive the things that belong to their peace with a legal Assent only, may be justly said not to know the same.* The main things that belong to our peace are *evangelic*; and therefore such must our Assent be, if right. To receive *evangelic* Truths only, with a legal faith, is really to disbelieve the same. Many convinced sinners, yield a very strong assent to al the terrors of the law: This, and that, and t'other threat, belongs to me, saith the poor Sinner: I am he, to whom this sentence of the Law, and that curse doth appertain, *&c.* Its

strange

ſtrange to conſider, how far awakened ſinners may procede, in ſuch a legal aſſent to *Law-threats*, and yet never attain to an Evangelic faith. This ſeems to be the caſe of thoſe unbelieving Jews, mentioned Hebr. 4.2. *But the Word preached did not profit them, not being mixed with faith in them that heard it.* συγκεκραμένους, *not being incorporated:* it ſeems to be a terme borrowed from meats; which being received into the ſtomach, and mingling with that *acid ferment*, or *juice*, which is loged there, are by the aſſiſtance thereof digeſted, and ſo turned into good nutriment, bloud, and ſpirits: juſt ſo the Word of God, being received into an *honeſt heart*, and *incorporated* with an *evangelic* faith, doth nouriſh and ſtrengthen the Believer. Ay, but now theſe unbelieving Jews wanting this *acid juice* of evangelic faith, the word received profited them not. They yielded a legal aſſent to the threats of the Law; but yet, being void of an evangelic aſſent to the promiſſes of the Goſpel, they received no profit from the Word preached. Legal aſſent to the threats of the Law, if it procede no further, uſually ends in greater unbelief, and ſecuritie. Heb. 4.2.

12. *Such alſo may be ſaid not to know the things that belong to their peace, who yield only an involuntarie, forced Aſſent thereto.* This follows on the former; For a legal Aſſent is only forced, and ſtrained; whereas an evangelic Aſſent is affectionate and free: whence it is made a character of thoſe primitive Believers, Act. 2.41. *Then they that gladly received* 12. Forced Aſſent. Act. 2.41.

his Word. What word doth he here mean? The word of *promisse*, v. 39. *For the promisse is to you, and your children*, &c. Its said v. 37. *They were pricked in their heart*, &c. *i, e*, They were wounded with the sense of their sin, in crucifying the Lord of Glorie: and having now the promisse of life and pardon preached to them; O! *how gladly do they receive this word?* What welcome News is this? How are they overjoyed at such glad tidings of Salvation? What content, what satisfaction, what pleasure do they take in this Evangelic word of life? How greedily do they receive, or assent to it, even as a voluptuous man receives his food, or a condemned malefactor his pardon? So much the word ἀσμένως, *gladly*, doth import. Again, *As many as gladly received the word:* Here is a *restrictive* and *distinctive* note: For *gladly* here doth confine and restrain the *sincere reception* of the word, to these here specified, in distinction from the rest of the *Auditors*; of whom also many received the word, but not *gladly:* So that this note seems to be *characteristic*, and *descriptive* of true saving Assent, which hath *joy* and *gladnesse* mixed with it: They receive the word, and they receive it *gladly:* they assent to it, and they assent chearfully; they would not for a world but assent to it. As the eye sees the *Sun*, and sees it *gladly*; the ear hears *Music*, and gladly hears it: So faith assenteth to the Word of God, and assents with gladnesse: Though there be much *obscuritie*, and seeming *contra-*

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rietie to carnal reason, in some parts of Gods word; yet, so far as it appears to be the word of God, faith willingly assens to it: the mind is captivated to divine Testimonie. Though perhaps the poor Believer cannot rationally discourse, or reason touching the truths he assents to; yet he hath a *divine Instinct*, a *Spiritual Sagacitie*, an *interne Sense*, whereby he tasts Divine words; and so can distinguish them from al human words, though sugared over with never so much spiritual Rhetoric. Thus he *receives the word gladly*. So also ἀποδεξάμενοι, signifies such a reception as an *Host* gives his Guest, or a man his intimate friend. Al which fully demonstrates, with what an affectionate Assent they received the Word of life. The like is mentioned of the *Bereans*, Act. 17. 11. *These were more noble* Act. 17. 11
than those in Thessalonica, in that they received the word with al readinesse of mind, μετὰ πάσης προθυμίας, *i.e.* with an affectionate chearful Assent. Indeed al true saving faith connotes a pious inclination in the soul: For the things that belong unto our peace being purely dependent on the Testimonie of God; if there be not a pious affection in the heart towards God, the sinner wil never assent to, & close with the promisses, and offers of life made to it. Affection to any person, makes us very credulous, or apt to receive his report: Love makes our Assent quick and chearful: it puts the best interpretation upon whatever is spoken: and if there be but an *half-promisse*, or a word hinted, that may be for encouragement, the lover

lover is apt to applie it to himself, and improve it. Thus every word of God is an infallible oracle, to such as have a pious affection for him. Thus *David* describes his faith, by his delight in the statutes of God, Psal. 119.16. *I wil delight my self in thy statutes.* The original imports, *to behold with delight*, or *to contemplate with pleasure.* Oh! What satisfaction did *Davids* faith find in the Statutes of God? But oh! how melodious and sweet was the *joyful sound* of the Gospel to *Davids* faith? If the Law be so delightful to a Believer, because he sees therein, as in a Glasse, al the spots of his soul; Oh! how delightsome then is the Gospel to him, which discovers the face of God, and Christ to him; yea, and transformes his heart into the same glorious Image? Hence it appears, that if our Assent to the Reports of the Gospel be not *affectionate* and *chearful*, it is not saving. The Devils *believe and tremble*; but because they do not gladly assent, therefore their faith is not saving. So essential is an affectionate inclination to divine Assent. Whence it naturally follows, that such as afford only a forced *assent* to evangelic Truths, do really *dissent* from them: such an intimate connexion is there between *Divine Assent*, and pious *Affection.*

Psal. 119. 16.

13. *Not to know the things that belong unto our peace, is not to retain the same, when once received.* This also is a consequent of the former: For things forced are not durable: when our Assent is only compelled by legal convictions, it lasts no longer than that *compulsion*,

13. Not to retain the things of our peace.

pulſion, which gave foundation to it: whereas an affectionate Aſſent is very adheſive: it ſticks faſt unto its object: every thing delights to adhere to what it likes: If the heart be chearfully inclined towards God, it wil delight in its aſſent unto his word. But when our Aſſent is grounded only on *legal Threats*, and forced convictions, how ſoon doth it wear off, and die away? This was the caſe of many unbelieving Jews: they had now and then ſome ſtounding convictions, ſuch as produced in them a great Aſſent to the words of Chriſt: Oh! What *Attention*, what Reverence, and Reſpect do they give to Chriſts word? But alas! how ſoon is their Aſſent turned into Diſſent? Thus John 5. 38. *And ye have not his word abiding in you.* μένειν, (n) *to abide* ſignifies with John, *to dwel*, or take up its fixed habitation: The Word of God now and then found ſome place in their minds, as *v.* 35. ay; but it did not inhabit there: it loged there, but as a Traveller in an Inne, for a night only. There are many Profeſſors, who entertain the glad tidings of the Goſpel for a ſeaſon, but they retain them not: Whereas *David* ſaith, Pſal. 119. 11. *Thy word have I hid in mine heart, that I might not ſin againſt thee.* There ſeems to be an elegant Metaphor in the word *hid*, drawen from thoſe, who having found a choiſe Treaſure, they hide it, thereby to ſecure it. Thus David *hid Gods word in his heart.* Whence Chriſt pronounceth a bleſſing on thoſe *that hear his word and keep it*, Luk. 11. 28. Hence that exhortation, Hebr. 2. 1. *Therefore we*

n Jo. 5. 38. μένειν, Johanni *eſt infigi* Grot.

Pſal. 119. 11.

Luk. 11. 28

we ought to give the more earneſt heed to the things that we have heard, leſt at any time we ſhould let them ſlip. μήποτε παρρυῶμεν, i.e, *let them ſlide away as water through a Mil, which never returnes more.* He that lets evangelic Truths *ſlide away*, out of his heart, cannot be ſaid to know the things that belong unto his peace: Al true Divine Aſſent is permanent and laſting: he that *ever diſſents* from, never yet truely *aſſented* to Evangelic Notions of peace. We find this Divine *Retention* of Gods word wel expreſſed by *Moſes*, in his expoſition of the Law, *Deut.6.6,7,8,9.*

14. Low eſtime. 14. *Such as have not a tranſcendent eſtime, or great and ſublime thoughts of the things that belong to their peace, may alſo be ſaid not to know them.* For an object or thing is then only known truely, when its worth and value is in ſome meſure known: He that has only poor, unworthy, baſe thoughts of great things, may be ſaid not to know them. The *efficace*, *vigor*, and ſtrength of every Aſſent, ariſeth from the right valuation of the object: For the minds adherence unto truth is more or leſſe prevalent, according to the apprehenſion it has of their value: unto ſeveral truths equally apprehended, the minds aſſent, or adherence is not equal; but greater or leſſe, according to the eſtime it has of their worth. Thus the prevalence, vigor, and efficace of our aſſent, and adherence to ſupernatural Truths, doth naturally ariſe from the apprehenſion we have of their value: and thence a true aſſent to divine Notions, and Promiſſes alwaies carries

ries admiration in its bowels: he that doth entertain the great Myſteries of the Goſpel with a cheap, mean eſtime only, doth really diſeſtime the ſame: An undervaluing low aſſent to divine Truths, is real diſſent: Certainly ſuch know not Chriſt, who eſtime him not as the Worlds wonder. This Chriſt *Ironicly* upbraids the unbelieving Jews with, John 7.28. *Ye both know me, and know whence I am*, &c. He ſpeaks *Ironicly* in replie to the Jews reprocheful ſpeech, v. 27. *Howbeit we know this man whence he is*, &c. As if he had ſaid: You neither know me, nor yet the *Meſſias*, as you pretend: for if you knew me and whence I am, you would highly eſtime me as your *Meſſias*, ſent by God, *&c.* Joh. 7.28.

Laſtly, *They know not the things that belong to their peace, who give only a ſterile, dead, unactive aſſent to them.* True Divine Aſſent is ful of *Life*, *Virtue*, and *Activitie*: A barren dead faith is real Unbelief: the *end* of ſaving knowlege is *Practice*: Unprofitable knowlege is one of the worſt kinds of Ignorance. Al ſacred Sciences are *Affective* and *Effective*: That Aſſent which doth not kil ſin, wil never give life to the ſinner: Divine Aſſent leaves ſuitable *Impreſſes*, and ſacred Stampes on the Heart. Doth thine Aſſent to the things that belong to thy peace fil thy ſoul with *Admiration* of, and Love unto them? Is there an agreament twixt thine heart, and the things thou believeſt? Thou ſaieſt, thou aſſenteſt to the *Truths* of the Goſpel; ay, but doth not thine heart diſſent from the Duties of the Goſpel? 15. A barren Aſſent.

ſpel? and is not this a ſtrong argument that thy faith is but a *dead Aſſent*? So Jam. 2. 26. *For as the bodie without the ſpirit is dead; ſo faith without works, is dead alſo.* Though works are not the *cauſe*, which gives life to faith; yet they are neceſſary products, which argue life in faith. A living faith is ful of *vital* ſpirits and operations: he that wants theſe, has only a dead *corps* of faith, or the name of a Believer. *David* gives us a better account of his faith, Pſal. 119. 11. *Thy word have I hid in mine heart:* and why ſo? *that I might not ſin againſt thee?* He gave a deep, firme, practic Aſſent to Divine truths, ſuch as kept him from ſin. So much for the firſt part of Unbelief, as oppoſite to the aſſent of faith.

Jam. 2. 26.

Pſal. 119. 11.

CHAP. V.

The Explication of Unbelief in reference to its Real Objects; *and its firſt main Act, conſiſting in the Wils rejection of Chriſt.*

HAving finiſht the *Notional* Objects, and Acts of Unbelief, it remains that we procede to the Explcation of its *ſimple, real Objects*, and the *Acts* which anſwer thereto. (1.) As for the *ſimple, real Objects* of Unbelief, they wil, as before, be beſt explicated by conſidering, what are the ſimple, and real Objects

1. The ſimple Objects of Unbelief.

jects of Faith: For Unbelief being but a privation of faith, it has one and the ſame object therewith. Now the *ſimple, real Objects* of Faith regard either our *Preſent*, or *Future* ſtate: As to our preſent ſtate, the object of Faith is either *Remote* and *Ultimate*; or *Next* and *Immediate*: The *Remote* and *Ultimate* object of Faith is the *Deitie*, or *Divine Eſſence*: The *Next* and *Immediate* object of Faith is *Chriſt*, *God-man*, and *Mediator*, betwixt God and Men. The object of Faith, as to our future ſtate, is *approching Glorie*, *Heaven*; or, al thoſe good things *hoped* for, *Heb.* 11. 1. According to this diſtribution of the *real Objects* of Faith, we may, with facilitie, determine, what are the objects of Unbelief? or, what are thoſe *Simple*, *Real things*, *that belong to our peace*, which Unbelief refuſeth? Of theſe we ſhal treat but very conciſely; becauſe they wil again fal under conſideration, when we come to the *Aggravations of Unbelief*.

Unbelief refuſeth.

1. God.

1. His Being.

1. Unbelief is a *Rejection of God, his Divine Eſſence*, *Attributes*, *Providence*, *Workes*, *Ordinances*, and *Glorie*: which are al great Ingredients of our *Peace*. Unbelief ſtrikes at the *Deitie*, or *Divine Being*, which is the alone ultimate foundation of al ſaving Faith, *Heb.* 11. 6. Oh! what a world of *practic*, if not *ſpeculative Atheiſme*, lies wrapt up in the womb of Unbelief? Again, how are al the divine *Attributes* ſtruck at by Unbelief? Doth not Unbelief reject the Wiſdome of God, by preferring carnal wiſdome before it, *Luk.* 7. 30? Is not the *Fidelitie* and *Veracitie* of God oppugned

2. His Attributes, Wiſdome.

Faithfulnes.

pugned by Unbelief, in that it receives not his *Teſtimonie*, and ſo makes him a *Liar*, 1 Joh. 5. 10, 11? How much is the *Soveraintie* of God oppoſed by Unbelief; in that it cannot, becauſe it wil not, ſubmit, either to his *ſecret*, or *reveled* wil? How doth Unbelief quarrel at, and murmur againſt the ſoverain pleaſure of God, both *Preceptive* and *Providential?* It can neither yield *Active* obedience to the former, nor *Paſſive* to the later: It can do but little, and ſuffer leſſe for God. Again, Doth not Unbelief offer much violence to the *Love*, *Mercie*, and *Compaſſions* of God? Is not *Mercie* clothed with the rough garment of *Severitie?* Is not the ugly vizard of Hatred, and Revenge, put on the beautiful face of *Divine Love?* Doth not Divine *Benignitie*, or Bountie, fal under cenſure of illiberalitie, when Unbelief ſets in the chair? Further, Is not *Divine Juſtice impleaded*, or *maſqued* with the face of *Injuſtice* by Unbelief? Doth it not put light for darknes, and darknes for light; good for evil, and evil for good? Is not the *Righteous* God accuſed, as one that juſtifies the wicked, and condemnes the Innocent? Moreover how doth Unbelief narrow Divine *Omnipotence*; yea, look upon it as mere *Impotence*, and weaknes? Doth not Infidelitie alſo preſcribe bounds to Gods *Omnipreſence*, Exodus 17. 2-7? Is not Gods *Omniſcience* alſo blinded by it, *Iſai.* 40. 25? So alſo, for al Gods works of *Providence*, how doth Unbelief draw a Veil on the moſt glorious of them? Laſtly, as for al Divine *Ordinances* and *Inſtitutions*,

Soverain-tie.

Mercie.

Juſtice.

Omnipo-tence.

3. Provi-dence.

. Ordi-nances.

tutions, are they not dispirited, and made ineffectual by Unbelief? Is not prayer no prayer, Hearing the Word no hearing; are not Sacraments no Sacraments to the Unbeliever?

2. Unbelief refuseth Christ, the next immediate object of faith, and the great Mediator of our peace. Oh! what a large heart has Christ to give, but how narrow-hearted is the Unbeliever in receiving the things that belong to his peace? Is not Christ the great *Ordinance* of God, constituted, designed, and adapted to be the *Mediator* between God and man? And yet, Lo! how doth Unbelief sleight him, yea *slander* him, *reproche* him, *plunder* him, *grieve* him, *provoke* him, and *crucifie* him day by day? Is not Christ extreme liberal towards Sinners? Doth he not meet them half way; yea, prevent them in the offers of Grace? And yet, oh! how backward is Unbelief; how unwilling to come to him for life? What *Distances*, *Shinesses*, and estrangements from Christ, doth it continually delight in? Doth not Infidelitie attemt to turne the whole of Christs Mediatorie office, into a mere *shadow*, or *Romance?* What rare experiments hath Christ given of the *efficace* of his bloud, the *energie* and power of his grace to redeme sinners? and yet how doth unbelief question, and cavil at al? What wonders are there in Christs love to sinners? how *omnipotent*, and *invincible* is it? What sweet *charmes* to conquer hearts has it? and yet how doth Unbelief cover al, with the masque of hatred and *crueltie?* Oh! what incomparable beauties

2. Unbelief rejects Christ.

are there in Christs person? how amiable and lovely was he, even in his lowest condition; in the Womb, Manger, and on the Crosse? Do not al the lines of Gods grace, and our duty meet in Christ as Mediator? how *inglorious* are the most excellent things in the world, if compared with Christs glorious perfections? and yet lo! how doth Infidelitie disgrace, and reproche Christ? What low, meau, *scandalous*, yea cruel thoughts has it of him?

3. Unbelief refuseth Heaven.

3. Unbelief rejects not only God and Christ, and the Holy Spirit, but also approching Glorie, and al those good things hoped for of the other world. Oh! what grosse, and carnal conceptions has Unbelief of al those *invisible*, and *coming* Glories? How doth it turne al the great and glorious enjoyments of Heaven into mere insignificant *Fancies*, *Notions*, *Fables*, and *Sick-dreams?* Yea, doth not Unbelief despise and contemne those rich delices of future Glorie? Are not the sensual enjoyments of the flesh, the pleasures of *Egypt*, preferred before the ravishing delights of the celestial *Canaan?* Do not sensible goods weigh down the invisible weight of Glorie in the Unbelievers heart? But thus much for the real objects of Unbelief, of which more largely hereafter.

The Acts of Unbelief.

Sect. 2. We now procede to the several Acts of Unbelief, in relation to these real Objects; which may be also distinguished according to the several acts of Faith, whereof they are *Privatives*. The first and general act of Faith, in relation to Christ, its next and most immediate

diate object, is *Consent*, Election, or Reception of him as tendred in the Gospel: And oppoſite hereto, the firſt and great act of Unbelief is *Reprobation*, or *Rejection* of Chriſt: and this indeed is the moſt fundamental, and vital Act of Unbelief; that which our Lord doth moſt directly ſtrike at, in this his doleful Lamentation, over *Jeruſalem: If thou hadſt known the things that belong to thy peace, i.e.* If thou hadſt embraced, and received me thy King, and Mediator of peace, oh then! how happie hadſt thou been? But alas! alas! thou haſt rejected me thine alone Meſſias; and therefore, Lo! al the the things of thy peace are hid from thine eyes. And that this *not knowing* the things that belonged to her peace, connotes *Jeruſalems Rejection* of Chriſt, is further evident, if we conſider the *Hebraic* Idiome, that lies wrapt up in this notion: For its a commun rule among the Hebrews, *That words of ſenſe, or knowlege implie Affection:* ſo that *not to know*, is not to elect, or *embrace* the things belonging to our peace. Whence its very manifeſt, that the Rejection of Chriſt, is the main thing which our bleſſed Lord intends, in this his black character of *Jeruſalems* Unbelief. But ſeing this Rejection of Chriſt is a comprehenſive large notion, which admits a great latitude of degrees; we ſhal, as the Lord inables us, diſtinctly explicate its particulars.

1. Rejection of Chriſt.

This Rejection of Chriſt implies,

(1.) *The heart rejects Chriſt, when it openly oppoſeth him, and al the wooings of his grace.* This was the caſe of the unbelieving Jews for

1. Open oppoſition.

the moſt part: Our bleſſed Lord comes with offers of Grace and Peace: But oh! how is he ſleighted? how much is he contemned? what oppoſition is made againſt him, by the moſt and chiefeſt of them? Thus much our Lord himſelf complains of, under the Parable of *an Houſeholder, who planted a vineyard*, &c. Mat. 21. 33, *&c.* whence he concludes, v. 42. *The ſtone which the builders rejected, the ſame is become the head of the corner: This is the Lords doing, and it is marveilous in our eyes.* Oh! what a *Marvel* is this, that the very *Builders*, the *Elders* and *Rulers* of the people, ſhould reject their *Meſſias*, the chief corner-ſtone of their Salvation? The like Mark 8. 31. *And he began to teach them, that the Son of man muſt ſuffer many things, and be rejected of the Elders, and of the chief Prieſts and Scribes.* What? the *Elders* reject him? the *chief Prieſts* and Scribes oppoſe him? Oh! what a prodigious piece of Unbelief is this? And is this the ſin of unbelieving Jews only? Are there not multitudes, who would fain be eſtimed good Chriſtians, and yet thus oppoſe, and reſiſt Chriſt to his very face? What ſhal we think of the ſenſual Profeſſor, who rolleth himſelf in the delices of *Egypt*, and cannot part with a luſt for Chriſt? Where may we place the ſleepy Chriſtian, who logeth his head in the boſome of the *Times*, and ſleepeth ſweetly on the bed of carnal ſecuritie, without the leaſt attention, to the *loud* and repeted *knocks*, and *cries* of Chriſt? And may not alſo many terrified awakened ſinners be reckoned among the oppo-

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sers of Christ; even such, who though they see their sin and miserie, yet flie from Christ, as from an enemie; and choose rather to take refuge in their own carnal confidences, than accept of Christ as their Mediator? May not al these, and many more seeming Christians, be justly reputed Opposers, & *Rejectors* of Christ?

Dislikes of Christ.

(2.) *Such may be said to reject Christ, who, albeit they do not openly oppose him, yet maintain secret soul-disgusts, and heart-dislikes of Christ.* Faith lies much in a *wel-inclined Affection*, or affectionate Inclination towards Christ: it supposeth a good liking, or pious propension towards Christ. For, while the sinner looks upon Christ as an enemie, or as a severe, austere Lord, he minds not going to him. Unbelief is very apt to take offense at Christ: it is il-minded towards him, and therefore on every trifling occasion offended at him. This was likewise the temper of the Unbelieving Jews, whence saith Christ, Mat. 11. 6. *And blessed is he, whosoever shal not be offended in me.* The word σκανδαλιθῇ signifies *to set a gin, trap*, or *snare*; to put an obstacle or impediment in mens way, that so they may not procede on. Some derive the word from σκάζω, *to halt*, and so a *scandal* signifies originally a *sharpe stake*, or *stone*, that makes men to halt: others derive it from σκάμβον, a *crooked piece of wood*, whereof they made *gins*, or *snares* to catch wild beasts: (*b*) whence a *scandal* natu-

Mat. 11. 6.

b σκάνδαλον *significat propriè tigillum in instrumentis quibus capiuntur Lupi, aut Vulpes, aut Mures:* Hesychius *expressè inquit,* σκάνδαλον τὸ ἐν μυαγρᾶις *& Commentarius* Aristophanis *inquit,* σκανδάληθρα, *sunt curva ligna in decipulis.* Strigel. *in* Rom. 11. 9.

rally ſignifies a *gin* or *ſnare*. The word *ſcandal* ſometimes alſo ſignifies a *ſtone*, or *block* in the way, at which men are apt to ſtumble, and fal: and thence in the old Teſtament it is taken for a Fal, and ſo ſometimes for Sin, as *Judg.*8.27. where it is rendred a *Snare*. The meaning ſeems this: Bleſſed is he, whoſe conſcience ſhal not be *ſcandaliſed* at me; whoſe mind ſhal not be poſſeſſed with black ſcandalous thoughts of me; by which the heart ſtumbles, and fals into many ſnares and gins. Oh! what lies, and ſcandals doth the unbeliving heart raiſe of Chriſt? Thus Unbelief fils the heart with diſguſts, and offenſes againſt Chriſt, which are as ſo many gins, or ſnares; as ſo many ſharpe ſtones, or bars to keep the heart from Chriſt. Faith breeds a good liking to Chriſt, and therefore it puts a good ſenſe, a candid interpretation on al that is ſpoken by Chriſt: But oh! what a world of offenſes and ſcandals againſt Chriſt are there in this unbelieving heart? how proneisit to quarrel with Chriſt? What is this but to reject Chriſt?

Heart cavils againſt offers of Grace.

(3.) *Such as do allow themſelves in ſecret, Heart-cavils, and Diſputes againſt the offers of Grace, made by Chriſt, do interpretatively reject him.* Some poor awakened ſinners there are, who, peradventure have not any deep *diſguſts*, and *diſlikes* againſt Chriſt; yet they ſtudie what they can to raiſe objections againſt the tenders of life made by Chriſt. Its ſtrange to conſider, how the hearts of ſome lie at catch, and ſtudie how they may evade the offers of Grace. Thus it was with the unbe-

unbelieving Jews; whoſe cavils for the moſt part aroſe, not ſo much from any deſire of ſatisfaction, as from the bitter root of inveterate prejudices againſt Chriſt. So Luke 20.5. Luk. 20.5. *And they reaſoned with themſelves, ſaying, if we ſhal ſay from heaven, he wil ſay, Why then believe ye him not?* The chief Prieſts and Scribes are here brought to a great *Dilemma*: They muſt either diſown *John* to be a true Prophet; or they muſt own Chriſt for their Meſſias: Now they reaſon with themſelves, how they may evade this forcible Argument. And is it not thus with a great number of awakened ſinners? When Chriſt comes with a cloſe conviction, and makes them ſee their neceſſitie of believing on him; Oh! what ſecret *Cavils* and *Diſputes* are there againſt Chriſt? How artificial, and witty is Unbelief, to ſhift off Chriſt, and al his tenders of life? What ſtout *Logic* has every unbelieving heart againſt believing in Chriſt? What is this but to reject Chriſt?

(4.) *The wil may be ſaid, at leaſt virtually, to reject Chriſt, when it doth not juſtifie, or approve thoſe Reports that are made of Chriſt, by the miniſterie of the word, or in conſcience.* This is a more refined degree of rejecting Chriſt, very commun among many great Profeſſors. Some convinced Sinners are not ſo diſingenuous as to be alwaies cavilling at Chriſt, yet they do not approve the Reports made of Chriſt as they ought. They have no conſiderable objections againſt evangelic offers; and yet the heart is unwilling to entertain them. 4. Not approving the reports of Chriſt.

They are unwilling to grant what they can hardly denie. This Christ cals being slow of heart to believe, Luke 24.25. *O fools and slow of heart to believe al that the Prophets have spoken.* This is the first part of faith in the wil, to justifie, recognise, or approve that Assent which is wrought in the jugement touching Christ: And when Christ has obtained the Wils approbation and consent, he soon gains its affiance, or confidence. As a carnal heart, that approves of the offers of sin, is soon overcome by it: So an awakened heart, when once it comes to approve the offers of Christ, and the Assent made thereto by the mind, how soon is it induced to yield its consent to Christ? But oh! here lies the root of Unbelief, the wil doth not fully approve and allow, of what the mind is oft forced to assent unto. This was also the condition of many unbelieving Jews: So Luk. 7.29. Luk. 7.29. *And al the people that heard him, and the publicans justified God, being baptised with the Baptisme of* John. The commun people and publicans are said *to justifie God, i. e,* they approved of what reports were made touching Christ: though its likely many of them, did it but with a temporary faith. But then it followes ver. 30. *But the Pharisees, and Lawyers* (o) *rejected the counsel of God against themselves, being not baptised of him.* How did the Pharisees, and Lawyers *reject the counsel of God?* Why it was by not justifying or approving, what God reported touching

v. 30. ὁ ἀθετεῖν, *recte vertitur rejicere: id enim optimè opponitur*

verbo διχαιῶν, quod est approbare & laudare. Grot.

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ing Christ: So that when the wil doth not *justifie*, *approve*, or *commend*, what God in his word, or by the dictates of conscience doth report touching Christ, it may be said to reject the counsels of God, and Christ. As the wil by approving the *Assent* of the jugement turnes it into *Consent*; so by disapproving the same it declares its *rejection* thereof. This holds true both in maters of Sin, and Grace.

(5.) *The Heart may be justly said to reject Christ, when it admits of demurs, and delayes, as to a complete closure with him.* This is a more subtile, and refined degree of Unbelief. Some there are, who seem to justifie, and approve the Reports made of Christ, and their own Assent thereto: they have nothing to object against Christ: they seem wel-satisfied in the offers he makes: But yet al this while there is a secret *dilatorie*, procrastinating, delaying spirit in them: they would fain close with Christ, but not as yet: they have a wil for *hereafter*, but not for a *present* choice of Christ: they cannot as yet bid *Adieu* to their beloved lusts: a little slumber, a little sleep more they must have, in the lap of their *Delilahs*. This was the case of some tardy Disciples of Christ, among the Jews, as Luke 9. 59. *And he said unto another, follow me: but he said, Lord, suffer me first to go and bury my father.* He hath nothing to object against Christ; but seems abundantly satisfied in Christs offers; only he desires to be excused for a while, til he had buried his Father,

5. Delays as to a thorow closure with Christ.

Luk. 9. 59.

ther. Again ver. 61. *And another alſo ſaid, Lord, I wil follow thee: but let me firſt go bid them farewel, which are at home at my houſe.* Thus awakened ſinners put off Chriſt, as *Felix* did *Paul*, with delays: If Chriſt wil but wait a while their leiſure, wel and good; they are then content to eſpouſe him for their Lord: but at preſent, they have no leiſure, becauſe they have no heart, to cloſe with Chriſt. Yea, is there not much of this *dilatorie humor* in many wounded ſouls, who conceit they are not yet humbled enough, and therefore not meet to go to Chriſt? Whereas indeed there is no ſuch way to get an humble ſpirit, as to come to Chriſt for it. Certainly, al ſuch delays argue much unwillingnes to believe: A *Wil* for hereafter only, is a preſent *Nil*: An election for the *future*, is no better than a preſent *Reprobation*: If you conſent only for *hereafter*, you at *preſent* reject Chriſt. So long as you defer to do, what you know you ought to do, ſo long you wil not do it. Yea, what are theſe delays to embrace Chriſt, but a more ſlie rejection of him? May not Chriſt juſtly eſtime your delay to embrace him, a refuſal of him? Are not ſuch *put offs* a kind of denial? When Chriſt wooes thee long, by many ſweet *Inſpirations*, both of *Word* and *Spirit*; for thee to ſtifle al theſe good motions, by continued delayes, doth not this argue a mightie unwilling heart to believe? Haſt thou the leaſt ſhadow of Reaſon for thy delays to believe? Thou ſaieſt thou wanteſt Grace: ay, but mayeſt thou not, by believing,

believing, receive Grace for Grace? Is not Grace both in *being*, and *degrees* the effect of Faith in Christ? Do not thy sins greaten much by delays to believe? Are not thy debts to Justice multiplied by not believing? The longer thou forbearest to believe, wil not thy heart be the more averse, and backward to believe? Peradventure thou conceitest Christ wil not receive thee, if thou comest to him: ay, but whence springs this prejudicate conceit, but from the unwillingnes of thine own heart to receive Christ? Has not Christ declared himself to be more willing to receive thee, than thou canst be to come unto him; as 'tis evident from the Parable of the *Prodigal*, Luke 16.22-28? Are not al thine objections against believing presently, but the *forgeries*, and *figments* of thine unwilling heart? Remember, there is as great hazard in thy loitering delays, as in down-right rejection of Christ: For, albeit thy delays may be painted over with some apparent colours of humilitie, and fears left thy faith would be *presumtion*, yet Christ is as effectually opposed, and excluded thereby, as by manifest opposition. Thou hadst as good say it in down right termes, thou wilt have none of Christ; as thus put him off, time after time, with dilatorie answers: Though the *Acts* differ in degrees; yet the *Principle* and root is the same in one and t'other; namely an unwilling heart: and this Christ sees ful wel; and therefore thy *demurs*, *suspense*, and seeming caution, or delay to believe, greatly provokes Christ;

Christ; and is by him interpreted no better than a flat refusal of him. Al the relief thou hast is this, thou hopest to embrace Christ hereafter, when thou art more humble, and fit for him: But oh! what a poor shift is this? Tel me, mayest thou not be in Hel, before this hereafter come? or, Wil not thine unwilling heart be more fortified against Christ by delays? canst thou ever hope to be better, or more humble but by believing? Oh! consider what a world of Unbelief lies at the bottome of such an unwilling heart; and how much Christ is rejected by such delays? So much for Unbeliefs rejection of Christ.

CHAP. VI.

The Explication of Unbelief, as to the Wils defective Reception *of Christ. wherein is considered its essential defects, both as to the* Object, *and* Subject.

The Wils defective Reception of Christ.

HAving fininisht the first great Act of Unbelief, which consists in the *Wils Rejection of Christ*; we now procede to a second, namely the Wils *defective reception of Christ*. Though indeed this second Act of Unbelief, differs from the former, not so much in *Essence*, and *Degree*; (for every defective

fective Reception of Christ, is a kind of Rejection of him) yet we may thus distinguish them: The former Rejection of Christ we may look on as a more expresse and manifest piece of Unbelief; but this defective Reception of Christ is more subtile, and refined Unbelief: The former is more *commun*, and belongs, for the most part, only to carnal, secure sinners: But this later is more *proper*, and confined to close Evangelic Hypocrites: The former is more *Total* and *Universal*; this later more *partial* Unbelief. How many awakened sinners are there, who dare not openly oppose Christ; yea, that would not seem to have any *Dislikes* against his *person*; or *cavils* against his *offers*; yea, that seem ready *to justifie* and approve the reports, and convictions they have of Christ; and not only so, but also to close with him presently, without any *demurs*, and delays; I say how many such are there, who are thus far free from the Rejection of Christ, and yet guiltie of some essential Defect, or flaw in their Reception of him? Wherefore for the more ful explication of the nature of Unbelief, it is apparently necessary, that we inquire into the several essential defects, which Unbelievers are guiltie of, in their pretended, partial reception of Christ; for which they may be justly said, not to know the things that belong to their peace.

The Defects of Unbelief as to its object in receiving.

Now these *essential* Defects, which many evangelic, refined Hypocrites are guiltie of, in their seeming reception of Christ, may be considered,

conſidered, either in regard of the *Object*, or of the *Subject* of this Reception: As for the *Object* of this defective Reception, mens ſeeming Faith is no better than real Unbelief; (1.) When they receive only a *falſe* Chriſt inſtead of the *true*: or, (2.) When they receive the true Chriſt under *falſe reſpects*, and conſiderations.

1. A falſe Chriſt.

1. We ſhal begin with the defects of Unbelief as to its *object*, in receiving only a *falſe Chriſt*. Oh! what a world of ſplendid, glittering Profeſſors are there, who, notwithſtanding their pretended faith in Chriſt, receive only a falſe Chriſt, a *formed Picture*, or *Idol* of their own ſick phantaſies, in the room of the true Chriſt? Unbelievers may be ſaid to receive a *falſe Chriſt*, (1.) When they *compound*, or *adde any thing to Chriſt*: and (2.) *When they divide*, or *take any thing from Chriſt*.

1. A compound Chriſt.

(1.) *Such as compound Chriſt, or adde any thing to him, do thereby make him, as to themſelves, a falſe Chriſt.* And are there not a vaſt number of refined Hypocrites, who are guiltie of this defective Reception of Chriſt? Do not ſome compound their *carnal Intereſt* with Chriſt? They would, forſooth, receive Chriſt; ay, that they would, as they conceit, with al their hearts; but they muſt have the world too. They need Chriſt to relieve their burdened conſciences; and they need the world to relieve their ſenſual hearts. Was not this the very caſe of the young man, who came ſo confidently to Chriſt, with *what lack I yet*, Mat. 19. 20? *What lack I yet?* poor man!

Chriſt compounded wirh the world.

man! thou lackest the main, saith Christ, ver. 21. *If thou wilt be perfect, go and sel that thou hast, and give to the poor*, &c. Christ saw his pretended reception of him was very defective; he knew what his beloved *Idol* was, and therefore pincheth him in that: and what follow,? *v.* 22. *He went away sorrowful,* [περίλυπος, befieged with sorrows, or rather, *beyond mesure sorrowful*: for περὶ here is not a Prepositon, but an Adverb, and signifies *excedingly*, *eminently*; as our Latin *per*, (which is supposed to be derived hence) in *perquam*, &c. Oh! what a deluge of sorrows pressed in on him? and why?] *for he had great possessions.* He had a *moneths mind* to be one of Christs Disciples: he seems very forward to give him a chearful reception; provided, that Christ would be content to loge with his *swinish Idol*, the world: But if this may not be; if Christ wil not be content to have the world for his *corrival*, then with a pensive sorrowful heart, he bids farewel to Christ. And is not this the very case of a world of rotten-hearted Christians; who could be content to give Christ good reception, would he be but content to admit of the world for his corrival? But if Christ wil not admit of a partner, then farwel to him; he is not for their turne. Yea, how many are there, who compound Christ with some *prevalent beloved lust?* Christ they must have to satisfie conscience, and lust they must have to satisfie their heart: hence they mediate a league between Christ, and their darling lust; which

Mat. 19. 20, 21, 22.

Supra modum tristis Est enim composita dictio, ex Adverbio intendendi περὶ, quod semper per Paroxytonum est; Et significat *admodum, excellenter, valde nimis*, Schmidius *in* Mat. 26. 38.

Christ compounded with lust.

which seems to be the case of those forward Professors, *Luke* 13.26,27. who pretended to much acquaintance with Christ, but al the while were but *workers of iniquitie*; such as joined some *bosome-lust* with Christ. What is this but to make Christ a *Servant*, yea, a *Pander* and *Caterer* to lust?

Christ compounded with spiritual Idols.

Lastly, Do not the best of refined Hypocrites join a world of *Spiritual Idols* with Christ? What shal we think of the *politic* Hypocrite, who joins his own *carnal prudence* with Christs wisdome? Where may we place the *gifted* Hypocrite; who places his *Evangelic gifts* in the room of Christ? May we not rank the *whining*, affectionate hypocrite among Unbelievers; since that he makes his *Tears*, and *melting affections*, in part, if not wholly, his Christ? What shal we conclude of the *devote*, *legal* Hypocrite, who makes his *Duties* and *self-righteousnes* a part, if not the whole of his Christ? Where may we rank the *self-dependent*, *self-confident* Hypocrite; who takes the *commun Assistances* and *Influences* of the Spirit, vouchsafed to him, and placeth them in the room of, or equal with Christ? Are not al these so many *false Christs*, or imaginary *Idols*, joined with Christ; which render the reception of him defective?

2. A divided Christ.

(2.) *Such as divide Christ, make him a false Christ, and so their reception of him defective.* As they who adde to Christ, so also they that take any thing from Christ, *transforme* him into an *Idol* of their own sick brains. And oh! what a multitude of close Hypocrites are defective in their reception of Christ, as to

this particular? How many are there, who seem content to receive our blessed Lord, under the notion of *Jesus*, a *Savior*; but dare not receive him as *Christ*, an *anointed King*, and *Lord*, to rule over their *Persons* and *Lusts?* This seems to be the case of the unbelieving *Jews*, John 1. 11. *He came unto his own, and his own received him not.* What? (*p*) *Not receive their Messias?* Do they not oft flock after him, and sing *Hosanna's* to him, as a little before our Text, *Luke* 19.37? Yes, they were content to receive him as a *Savior*, (so *Hosanna* imports, *Save us now*) ay, but they would not receive him as *King* and *Lord*: So long as he preacheth glad tidings of Salvation, oh! how welcome is he? what chearful treatment do they give him? who but Christ? ay, but when he comes *to king* and lord it over their lusts; to rip open their hypocritic, rotten hearts; to pinch and wring their lusts; oh then! how do they kick, and throw at him? Again, how do others divide between Christ and his yoke? The *wages* of Christ is *sweet*, and pleasing: but, oh! how *cumbersome* and irksome is his *worke?* This was *Israels*, temper, *Hos.* 4. 16. *But Israel slideth back as a back-sliding heifer*, i.e, (*q*) *an heifer impatient of the Yoke.* Israel loved to tread out the corne, *Hos.* 10.11. because that was pleasing work, there was wages in the work: but O! how averse is Israel from plowing worke? What a burden is the *yoke* to her effeminate, tender neck? Further do not many seeming Christians divide betwixt the

Joh. 1. 11.

p. ἐ παρέλαβεν, i.e. *ut Dominum*; Grot.

q. *Lori impatiens.*

Crown and *Crosse* of Christ? The *Crown* is very beautiful in their eye; but, oh! what a black ugly thing is the *Crosse* of Christ? How *pleasing* is it to reigne with Christ? but how *displeasing* is it to suffer with him?

Lastly, do not the most of Professors divide betwixt those good things that are *in* Christ, and those good things that flow *from* him? Al would gladly share in the *Benefits* of Christ; but how few desire to have share in his *Person?* How *forward* are awakened sinners, to catch at the *Righteousnes*, and Merits of Christ, thereby to screen off the scorching heat of Divine wrath? But how *backward* are they to close with the Person of Christ, as the object of their *fruition?* Thus Unbelievers pick and choose; take so much of Christ as as wil serve their turne, and no more: There is some one thing in Christ they like wel; but some other thing they as much dislike: They like the *Bloud* that came forth of his heart, to wash their guiltie Consciences; but oh! how do they dislike the *Water* that came forth also, to wash their filthy hearts? His smiling countenance, and gracious *Pardons* are very grateful to them; but oh! how ungrateful is his royal *Sceptre of Righteousnes*; his Soverain *Autoritie*, and Laws? Thus Unbelievers diminish and take from Christ, in their seeming reception of him: which indeed is but to turne Christ into an *Idol:* For a divided Christ, as wel as a compound Christ, is but a false Christ; no true Christ.

The Defects of

2. *Another branch of Unbelief, as to its defective*

fective reception of Christ, is, when men receive the true Christ, in a false manner, or under false *Considerations* and *Respects*. There are many who seem willing to take Christ only, and *completely*, without *Composition*, or *Division*; but yet there remains stil some *essential* defect, or flaw in the manner of their receiving, or in the *formal Reasons*, proper grounds, and fundamental considerations, on which they receive Christ. Though this may, in something, agree with the former, yet we may conceive this difference: in what precedes Christ is considered *Materially*; but now we are to consider him, as the *Formal Object* of *Faith*, and *Unbelief*: and so the first thing we are to consider herein, is the *Motives* and *Grounds* on which Christ is received.

Unbelief as to the respects under which Christ is received.

(1.) *Unbelievers are defective in their manner of receiving Christ, when the principal Grounds and Motives of their receiving him, are only false, or at best but commun.* To receive Christ only on *false*, or *commun Motives*, is in truth, not to receive, but refuse him. And, O! what a world of Professors are greatly defective herein? Are there not a vast number of seeming Christians, who receive Christ only on *carnal Motives*, and *Grounds*? How many are there, who receive Christ, as the way to a *terrestial*, or earthly, not to a *celestial*, or heavenly life? Do not some receive him, as the most compendious way to *Riches*? Others, as the way to *Honors*? &c. Was not this the case of many carnal Jews, who followed Christ only for the *Loaves*, and

1. As to Motives.

Miracles, he wrought for them? Thus *Joh.6.* 15. They were al in haſt to make him King: and why? The reaſon you have, *ver.26. Becauſe ye did eat of the loaves, and were filled.* O! how ſweet was it, to be fed by Miracles? Again how many are there, who receive Chriſt merely out of *Noveltie*, to pleaſe their *Phantaſies*, and ſatisfie their *Curioſitie?* And do not ſuch ſoon grow weary of Chriſt? Thus it was with *Herod*, *Luke* 23.8. he longs to ſee Chriſt; and why? to gratifie his curious eye, with the ſight of ſome Miracle: and therefore when Chriſt would not humor his *curioſitie*; how doth *Herod* deride, and ſet him at nought, *v.* 11? Yea further, do not many receive Chriſt on *Helliſh* grounds, merely to *concele* a rotten heart, or ſome baſe practices? Laſtly, are there not amany convinced, terrified ſinners, who ſeem to receive Chriſt in good earneſt, but tis only to quiet conſcience; to allay the ſcorching heats of Divine wrath, which torment conſcience? Surely this, albeit it be good in its kind, yet 'tis but a *commun Motive*, and therefore no firme Foundation for the reception of Chriſt. He that wil receive Chriſt as he ought, muſt take him, not only to eaſe conſcience of the burden of guilt, but alſo to eaſe his heart of the Burden of luſt. So much for the falſe, or commun Motives, which render ſome mens reception of Chriſt, no better than real Unbelief.

2. As to the Grandeur of Chriſt.

(2.) *Unbelievers are defective in their manner of receiving Chriſt, when they receive him*

not

not in his Grandeur; or, *in that State, and Greatnes, which is due unto him.* A *Prince* is then received aright, when he is received according to his Dignitie. Should a ſubject receive his *Prince*, and entertain him no better than he would entertain a *Peaſant*, or Countrey-neighbor; would not this be interpreted a contemt, rather than a kind Reception of his Prince? So Chriſt, if he be not received in ſome degree according to his *Grandeur*, Dignitie, and State, he counts it a contemt, rather than a good Reception of him. Chriſt muſt be received *as Chriſt*, i.e, as *Supreme Lord*, and alone Mediator, or he is not truely received at al: He wil be a King, or nothing. This was the great ſin of the Jews, they could be content to receive Chriſt as a great *Prophet*, (as the *Mahumedans* do) but they did not receive him according to his *Grandeur*, or that Greatnes and Glorie which he was inveſted with; and therefore they are ſaid not to receive him, *John* 1. 11. whereas *John* ſaies of the believing Jews, thoſe who received him indeed, ver. 14. *That they beheld his Glorie, the Glorie as of the only begotten of the Father, ful of Grace and Truth: i. e,* They received him in al his *Grandeur, Splendor, Majeſtie*, and *Glorie*. The unbelieving Jews ſtumbled at the meaneſſe of his *Perſon, Kingdome*, and *Glorie*. Chriſt wil be received as *King*, or not at al.

(3.) *Chriſt is received in a falſe manner, when he is not received as offered in the Goſpel.* Chriſt is never received as he *ought*, unleſſe he be

3. When Chriſt is not received as offered.

be received as he is *offered*, *i. e*, on his own *Termes* and *Conditions*, without any *Limitations*, *Restrictions*, *Impositions*, or *Laws*, from such as receive him. If men come to indent with Christ, or impose termes on him, beyond what the Gospel allowes, Christ thinkes it dishonorable for him, to enter into such a soul. So much for the defects Unbelievers are guiltie of, as to the object of their Reception.

The Defects of Unbelief as to the subject of its Reception.

Sect. 2. The Nature of Unbelief may be further explicated, from the many *essential* Defects that attend the *Subject* of this *Reception*? Refined Hypocrites may be guiltie of notorious Unbelief, not only in receiving a *false Christ*, or the true Christ in a *false manner*; but also in receiving the true Christ, with a *false*, or *defective Heart*: If the wil be naught or defective, the Reception can never be good, or perfect. For every thing is received according to the *Qualitie* or condition of the *Recipient*. Now Christ may be received with a *naughtie*, or *defective* Wil several waies.

1. A rotten deceitful Heart.

1. *A rotten, hollow, deceitful Wil, is a base, naughty Wil.* He that truely receiveth Christ, receives him with a *sound* sincere heart: If there be any prevalent degree of guile and hypocrisie loged in the *Bent* of the Wil, that renders it a rotten, hollow, hypocritie heart, such an one as Christ wil never delight to dwel in. A believing heart is a *single heart*: it has single *Aims*, single *Ends*, single *Regards* to Christ: Wherefore a *double heart* is a false, treacherous, lying heart: What ever its *pre-*

tensions

tensions to Christ are; yet stil it has some oblique Regard, some *squint eye* on some beloved Idol: Such have, as Psal. 12.2. *An heart and an heart*; one heart for Christ, and another for some darling lust. Oh! What adulterous hearts have many glittering Professors? notwithstanding their pretences of Virgin-love to Christ, yet what secret *Hants* have they for some other lovers? What private *Dalliances* with inferior goods, are they guiltie of? How are their hearts distracted, and torne, as it were to pieces, between *Convictions* of sin, and yet *Affections* to sin; between *Assent* to Christ, and yet *Consent* to lust? What adulterous hearts are these! Such we find wel characterised, James 4. 4. *Ye adulterers*, &c. A true Believer receives Christ with an *upright, strait heart:* he hath a *strait end*, and a *strait rule:* But oh? what *perversitie*, what *crookednes* is there in many mens hearts, who pretend to a reception of Christ? What secret turnings and windings are there? Surely such *divided hearts* are *very faultie*, as the Scripture tels us, Hos. 10. 2. *Their heart is divided, now shal they be found faulty.* A *divided heart*, or Wil, is a *naughty, adulterous, rotten, lying, perverse heart*, and therefore can never make a good subject for the reception of Christ. The faith of such is but rank Unbelief.

2. *The Wil is defective in the reception of Christ, when it is only incomplete, languid, and faint.* Saving Faith is the act of a Wil strongly bent, and determined for Christ. If the heart be not firmely resolved and fixed for

2. A languid, faint Wil.

Christ, al our faith is but mere fancie. So many degrees as we have of a bended wil towards Christ; so many degrees we have of saving Faith. Remisnesse argues division of heart, and this argues hypocrisie: Christ counts not himself duely received, unlesse he possesse the sanctified Bent of the Wil. And herein therefore lies the Soveraintie of efficacious Grace, in bending the Wil, to a correspondence with Christ: Til the bent of the Wil be purged from Idols, and opened to Christ, he never enters into, or inhabits any soul. Christ is too pure a Spirit, to loge with Swinish lusts, in one and the same Bent of Wil: he wil be al in al there, or none at al. So that they who give not Christ the entire Bent of their Wil, give him not that place which is due unto him; and therefore such may not expect his companie. May it be imagined that the Lord of Glorie wil take up his logement in that soul, where base nasty lusts have the same, or better room than he? Is this, even among men, counted good Reception, to entertain a person of honorable condition, in some out-loge, or in the same place with the Swine? And do not a world of great Professors thus receive Christ? How many are there, who loge Christ only in some out-Affections; in some faint, imperfect Desires? or, if some others are more civil to him, and afford him some room in their more inward Affections; yet is he not stil loged with the swine? have not some base lusts as good, if not a better room in the heart

than

than Christ? Surely this is not to receive Christ: He that has not a ſtronger wil for Christ than for ſin, is really unwilling for Christ, but willing for ſin. If the heart be bent for luſt, it is unbent for Christ: He that is only in a faint meſure willing to receive Christ, is *habitually* unwilling: ſuch as are not prevalently reſolved for Christ, are prevalently reſolved for ſin; and ſo *conſequently*, and *virtually* unreſolved for Christ. Yea, a faint and languid *willing* of Christ, is a *virtual* and *implicite*, though not formal *nilling* of him: Imperfect, weak *volition*, or willingnes to receive Christ, is implicite, and real *nolition*, or unwillingnes to have him. Hence that ſad complaint of God againſt *Judah*, Jer. 3. 10. *And yet for al this, her treacherous ſiſter Judah hath not turned to me with her whole heart, but feignedly, ſaith the Lord.* Judah gave God ſome imperfect Reception; but it was not with her *whole heart:* the Bent of her wil was not turned towards him, and therefore ſhe is ſaid to embrace him but *feignedly*, or *in falſehood*; as it may be rendred. A *languid*, *partial* wil is but a feigned falſe wil, in point of faith: He that gives not Christ the *whole heart*, or the prevalent bent of his wil, (which in *moral* eſtimation paſſeth for the whole wil) gives him nothing but a *civil refuſal*, or *denial*. Such as the Bent of the wil is, ſuch is the man, as to Sin, or Grace. Jer. 3. 10.

3. *The Wil is defective in the Reception of Christ, when it is only terrified, and forced;* A terrified forced Wil.

not

not free, and chearful in closing with him. Many awakened sinners, while under dreadful *Terrors*, and *Horrors* of conscience, seem strongly inclined to receive Christ: who but Christ? Ay, but how little have they of a chearful ready wil? Are not al their closures with Christ wrung, and forced from them, merely by the violence of a tormented terrified conscience? Do they not come to Christ only as a *wounded* person to his *Chirurgeon*, for a Plaister to heal conscience? They receive Christ, but is it not only, as a *Bankrupt* entertains a rich *Suretie*, to pay their debts to the Law? Surely, such involuntary, constrained Receptions of Christ, if they do not end in a more chearful Election, are but more modest Refusals of him: Involuntarie election is a degree of real Reprobation. Albeit every Election hath something of the wil in it; yet that may be termed an involuntary forced election, when the Wil, might it with securitie use its own freedome, would not elect, what it now closeth with. And oh! how many terrified souls do, with such an involuntarie, forced Wil, receive Christ? They see no beautie, or worth in Christ; only they make use of him to serve a turne, to quench the flames of Divine wrath in conscience; and when that is done they lay him aside again, as an useless servant: What is such an unwilling choice of Christ, but a more courtly rejection of him? Do not such forced consents passe for real dissents, among more civil persons? Such as entertain Christ in ther extre-

extremities, and perplexities of conscience, with such an involuntary Wil, how soon do they lay him aside, when the storme is over? Was not this the very case of the unbelieving Jews, even from their infant-state in the Wildernes? So Psal. 78. 34. *When he slew them, then they sought him, and they returned, and inquired early after God.* When God awakened their consciences, by terrible jugements; Oh! how early do they inquire after their *Messias?* what chearful Reception do they seem to give unto him? Ay, but this was but a terrified, affrightned wil; they did but flatter him with good words: their heart was not right, as it follows, *ver.* 36,37. A *forced wil*, is but a false *lying* wil; it is no *real Wil*, but *Nil*. When there is nothing on the Wil but mere *compulsive* terrors, it never gives a fiducial reception to Christ: Til the wil be in faith, it's never saving. Convictions of sin, *seconded* by legal Terrors, may compel some to believe; but if there follow not a *Spirit of Adoption* and libertie, that faith proves only *legal*, and *temporary*. We find a good character of evangelic faith in *Zacheus's* reception of Christ, Luke 19. 6. *And he made haste, and came down, and received him joyfully*: His wil was in his faith: he received Christ, and would not for a world, but receive him: He believed, and would not but believe: His heart was in the work: it was his joy and delight to entertain Christ, not only in his house, but in his heart also. But is it thus with al that pre-

Psa. 68. 34.

Luk. 19. 6.

tend

tend to receive Christ? Are there not many who receive Christ, under *dolors* and rackings of conscience, who yet have no liking to him; yea, who would gladly shift themselves of him, were their troubles of conscience once wel over? Do not the hearts of such secretly draw back from Christ; yea entertain an inveterate, old grudge against him, while they seem willing to draw near to him, and make use of him in their extremitie? Have not such soon enough of Christ? are they not soon weary of him, and therefore turne him off again, assoon as he hath served their turne? Do they not secretly wish that they might be saved by their own doings, rather than by believing in Christ? Its true, they, in a sort, receive Christ; but how is it? Is it not as a wounded captive receives his enemie with fair words, to save his life; whiles yet he hates him in his heart, and is grieved, that he should need his enemies favor? Surely this is not to receive Christ gladly: For to such it is a burden to be beholding to Christ for Salvation: They had rather be saved any other way than by Christ: Oh how glad would they be, if God would but accept of their own goods works, instead of Christs merits: whereas a true Believer would to choose, be saved by Christs merits, rather than by his own: he is abundantly satisfied in Christ, and the way of Salvation by him: his wil doth electively hug and embrace Christ, as his best friend. Thus *Zacheus received Christ joyfully.*

joyfully

Its true, many sincere Believers, at first, whiles under a *Spirit of Bondage*, have only a *terrified, affrightned* wil: yea, after they have received a *Spirit of Adoption*, and Christ, by saving Faith, how much of an *unwilling heart* do they find mixed with their faith? What *legal, selfish* regards have they oft towards Christ? Ay, but this is the *distemper*, and therefore the *burden* of their souls: They are never better pleased, than when their wils are most *chearful, spiritual*, and *forward* in closing with Christ: How greatly do they approve of, and delight in the way of salvation by Christ? What contentement, and pleasure do they take in believing? How much rather had they have their Grace, peace, and comfort in Christs keeping, than in their own? But is it thus with Unbelievers, such as receive Christ only with a *terrified, legal Wil?* Is it not a burden to them, that they should be driven to such streights, as that none but Christ can relieve them? Is there not a secret displeasure, and dislike against Christ, even while they are forced, by reason of their extremities, to make use of him? Would they not be glad to be eased of Christ, were their consciences eased of their trouble? Such is the temper of a terrified wil. And so much for the Unbelievers defective Reception of Christ.

CHAP.

CHAP. VII.

Unbelief explicated as to its Defects, in Adherence *to,* Recumbence *on,* Satisfaction *in,* Obedience *to,* Application *of, and* Waiting *for Christ.*

3. The Wils Defects as to adherence unto Christ.

3. HAving explicated the Nature of Unbelief, from its defective Reception of Christ, we now procede to those defects which attend the *Consequents* of such a Reception. And we shal begin with the Wils *Adherence* to Christ; which seems to be an immediate consequent of the foregoing Reception of Christ. Adherence is an essential branch of Faith; and that which naturally follows upon al reception of Christ: So that he, who doth not firmely, yea, inviolably adhere to Christ, may be justly said, never to have received him aright. (*r*) Faith is defined *a firme & rooted Dispositon*, or *Habit*: *Moses*, in his Exhortation to the unbelieving Israelites, adviseth them *to cleave unto God*, Deut. 10. 20. The Original, in its primarie notion, signifies *a conjugal adherence*, such as is between Man and Wife, as *Genesis* 2. 24. and so it denotes here that conjugal adherence which the soul ought to maintain towards Christ, as its husband; which *Paul* also expresseth by the similitude of *Mariage*, Ephes. 5. 25--32. and 1 Cor. 6. 17. by *cleaving to the Lord.* This *conjugal adherence* of the Believer to Christ, is wel illustrated by *Ruths* cleaving

r. πίστις ἐστὶ διάθεσις ὀχυρωτάτη καὶ βεβαιοτάτη.

Deut. 10. 20.

cleaving to her Mother, *Ruth* 1.14,16. The like Job 41. 17. *They are joined one to another, they ſtick together, that they cannot be ſundred.* Such ought to be the *inviolable* adherence of the ſoul to Chriſt. So Act. 11.23. *Barnabas* exhorts them, *with ful purpoſe of heart to cleave unto the Lord.* Faith is a mighty *adheſive* and *tenacious* Grace: it adheres to Chriſt as the *Needle* to the *Loadſtone:* yea, it follows hard after Chriſt, though he may ſeem to run from the ſoul; yea, to turne againſt it as an enemie. Thus *Pſal.* 63. 8. *My ſoul followeth hard after thee.* Chriſt had deſerted him, but he could not deſert, or leave Chriſt: his ſoul cleaves faſt to Chriſt, albeit Chriſt ſeems to ſhake off his ſoul: for ſo דבקה ſignifies; and ſo it is rendred by ſome, *My ſoul adheres to thee.* Such is the temper of Faith. But now Unbelief is alwais drawing back from Chriſt: Though it may, under a ſtorme, ſhelter it ſelf under Chriſts wing, and give him ſome forced reception; yet it ſoon has enough of Chriſt; and therefore cares not how ſoon it be rid of him, when its turne is ſerved. This backſliding temper of Unbelief is wel expreſſed, Hebr. 3.12. *Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.* An unbelieving heart is a backſliding heart: Unbelief is one of the greateſt cowards in the world: every ſhadow of danger makes it draw back from Chriſt. Whereas true faith is ful of Maſculine, undaunted courage: it can follow Chriſt through a ſea of bloud:

2. 1

Pſal 63.8.

Heb. 3.12.

yea,

yea, it dares not let go its confidence in Chriſt, though he ſeem to ſhake the ſoul over the flames of Hel, or drag it through the lake of fire. The weakeſt believer, at his greateſt ſtraits, keeps his *Reverſion* of Chriſt: Though Chriſts Divine *Suavities*, and ſpiritual conſolations forſake him, yet he doth not *totally* forſake Chriſt, nor yet his dutie: He may fal into ſin, and fal backward unto backſliding, yet he dares not lie in his *fals:* His ſoul is rooted in Chriſt, and the Covenant; and therefore never dies: The ſpirit of Chriſt abides in him, and that cauſeth him to abide in Chriſt, *radically*, and *habitually*, even under
Heb. 3. 14. the moſt ſevere Winter of Tentation. So it followes ver. 14. *For we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end.* The word ὑπόστασις, rendred here *Confidence*, ſignifies, in its primary notion, a firme *baſis*, or *foundation*; a *ſubſiſtence*, and *ſubſtance*. Faith gives a firme *foundation*, *ſubſiſtence*, and *ſtabilitie* to the ſoul; ſo that it keeps ſtedfaſt in adhering unto Chriſt, even in the moſt unſtedfaſt times. But now Unbelief has no *foundation*, and therefore no *ſubſiſtence:* It is ſtable in nothing but Inſtabilitie. Oh! how fluctuating, ſtaggering, unſtedfaſt is the unbelieving heart, even in the moſt ſtedfaſt times? How apt is it to draw back from Chriſt, on the leaſt apparence of difficultie? Unbelievers do, as the *Philiſtines*, 2 Sam. 5. 21. forſake their *God*, when their God forſakes them. And this drawing back is ſo eſſential, and natural

to

to Unbelief, as that they are reciprocally uſed one for the other. So Heb. 10. 38. *Now the juſt ſhal live by faith: but if any man draw back*, i. e, believes not in, or adheres not to me. Thus again ver. 39. *But we are not of them that draw back unto perdition; but of them that believe, to the ſaving of the ſoul.* Where *drawing back* is oppoſed to believing, and ſo expreſſive of Unbelief, its moſt natural *genius* and diſpoſition; which is to *draw back* from Chriſt. Now this *drawing back* of Unbelief has a double Object; (1.) God in Chriſt, the ſupreme end, and object of faith: and (2.) Divine *Inſtitutions*, and *Appointments*, which are the *Means*, in and by which Faith adheres to God in Chriſt. This later, ſeems chiefly (though not excluſively) intended in this place; as it appears by the whole ſcope of the precedent diſcourſe; wherein the Author gives the *Hebrews* a ſtrict Admonition, *To beware how they did forſake the aſſembling of themſelves together, as the manner of ſome was*, to avoid perſecution, *v.* 25, *&c.* So that to draw back from the Inſtitutions, and Ordinances of Chriſt, is here, as it may juſtly be interpreted, a drawing back from Chriſt. And this is grounded on a great Maxime in Nature, which teacheth us, *That he who forſakes the means, forſakes the end.* For he that firmely wils, and adheres to an end, doth alſo firmely wil, and adhere to the means, which have an intimate, and eſſential connexion therewith. Yea, the more difficult the means we undertake for Chriſt are, Heb. 10. 38, 39.

the firmer is our adherence to him, as our End. Whence it is evident, that ſo far as any ſoul forſakes the Inſtitutions, and Ordinances of Chriſt, ſo far he forſakes Chriſt: Withdrawment from the means of Grace, appointed by Chriſt, is a withdrawment from himſelf: and herein much of the ſpirit of Unbelief diſcövers itſelf and its maligne influences. This was the great iniquitie of the unbelieving Iſraelites, as we find them characteriſed, Hoſ. 11. 7. *And my people are bent to back-ſliding from me.* Their backſliding lay, chiefly, in forſaking the Inſtitutions and Appointments of God, and giving up themſelves to Idolatrie, and ſuperſtitious Worſhip. This alſo was their ſin, in the Wilderneſſe, as it appears, *Pſal.*78.37. *For their heart was not right with me, neither were they ſtedfaſt in his Covenant.* Albeit they had engaged themſelves to Chriſt, by *a ſolemne League and Covenant*; yet what a *crooked, perverſe, lying* heart was there in them? How unſtedfaſt were they in his Covenant? how did they play *off* and *on*, *faſt* and *looſe*, *to* and *fro*, *up* and *down* with Chriſt? Such is the nature of Unbelief: whereas our bleſſed Lord inſtructs us Luke 9. 62. *That no man having put his hand to the plough, and looking back, is fit for the Kingdome of God, i. e.* He that doth not perſevere in adhering to Chriſt, never truely believed on him: A *temporary faith* is no better than real Unbelief: That faith was never real, which is not laſting.

Hoſ. 7.11.

Pſal.78.37

4 Diffidence and Diſtruſt.

4. Another branch of Unbelief conſiſts in Diffidence

Diffidence and *Diſtruſt*, as it is oppoſed to the *Recumbence* of faith. Faith is the moſt *paſſive* Grace: it can do or ſuffer nothing without Chriſt: and therefore its force, and ſtrength conſiſts in *Recumbence* on Chriſt. Faith never knows better days, than when it goes moſt out of it ſelf, and reſts on Chriſt. Hence we find the Nature of Faith oft deſcribed, by its *Recumbence*: So Pſal. 37. 5. *Commit thy way unto the Lord; truſt alſo in him, and he ſhal bring it to paſſe.* *Commit*, גול i.e, *Devolve*, or *Rol thy way*, *i.e*, thine Affairs, thy cares, from thy ſelf, or thine own heart, upon thy Lord. So Pſal. 22.8. *He truſted on the Lord:* or according to the *Hebr.* He rolled (himſelf, or his burdens) on the Lord. It ſeems to be a *Metaphor*, borrowed from *Porters*, who *exonerate*, or *unlode* their Burden on ſome place fit to receive it. Faith rols off al the ſinners burdens, whether of *Guilt*, or *Filth*, or *Tentations*, or *Duties*, or *Civil concernes* on Chriſt. Thus the Spouſe is deſcribed Cantic. 8.5. *Who is this that cometh up from the Wilderneſſe, leaning on her Beloved?* Faith is a *Recumbent* Grace: when it cannot honor Chriſt, as it would, by *Obedience*, yet then it honors him by *Dependence*: it fetcheth al from Chriſt, and ſo gives al glorie to him: Yea, the more Grace it receives from Chriſt, the more ſenſe it has of its need of Chriſt: The more it acts for Chriſt, the more it conceives itſelf obliged to Chriſt. Though it doth never ſo much for Chriſt, yet it dares not truſt in any thing it *doth* or *hath*; but

Pſal. 37.5.

Cant. 8.5.

wholly in Chriſt. Such a mere *paſſive*, *dependent*, *Recumbent* thing is faith; as we find it deſcribed, Iſai. 10. 20. *Let him truſt in the Lord, and ſtay upon his God.* Though the Believer may, by Stormes of Tentation, be now and then beaten off from Chriſt his *Rock* and *Centre*; yet he comes on again, and caſts *Anchor* afreſh on Chriſt: He counts not himſelf ſafe, til his heart fixe here: al his *Interruptions* and *Aſſaults* do but bring him to a more abſolute, and complete Recumbence on Chriſt: His faith finds no ſure bottome but here: It counts itſelf ſecure no where, but on *Omnipotence*. Yea, the ſtronger Faith is, the ſtronger uſually is its recumbence on, and confidence in Chriſt. And this, in al deſertions, keepeth the Believer from ſinking, in that he ſwims by faith on the Covenant, and in recumbence on Chriſt.

But now it is quite contrary with Unbelief: How natural is it to corrupt Nature to truſt in, and depend upon its own forces? Yea, are not Divine *Aſſiſtances*, and *Influences* abuſed by unbelief, unto carnal confidence? Oh! What an abſolute *Independence*, and *Self-ſufficience* doth Unbelief affect? How fain would every Unbeliever *Deifie* himſelf, by making himſelf the firſt *principle* of his Dependence, and Truſt? Was not this the ſin of our firſt Parents, to affect a *ſelf-ſufficience*; that ſo they might derive from themſelves, what they ought, by a natural Dependence, to derive from God? And do not al their lapſed ſeed naturally follow their ſteps herein?

herein? As fallen man affects to ſeek himſelf, as his *laſt end*; ſo doth he not ſtrongly deſire to depend on himſelf, as his *firſt cauſe*, and ſupreme *efficient?* And if the Unbeliever cannot find a ſufficience in himſelf to depend on; then how doth he hunt, and ſeek out among the creatures, for ſome bottome to recumbe, and fixe upon? So Hoſ. 5.13. *When Ephraim ſaw his ſickneſſe, and Judah ſaw his wound, then went Ephraim to the Aſſyrian, and ſent to king Jareb.* Iſrael had rather go any where, for relief, than unto God. How natural is it to Unbelievers, to truſt in any ſorry *Idol-God*, of their own making, rather than in the God, that made Heaven and Earth? How unable are Unbelievers to truſt God, in the *want* of althings? But how much leſſe are they able to truſt him, in the *fulneſſe of althings?* Doth not mens depending ſo much on themſelves, or the creature, argue their little, if any dependence on Chriſt? Its true, ſome refined, evangelic Hypocrites may now and then ſeem to depend on God; ay, but do not they, al the while, ſecretly depend on themſelves? Is not their Recumbence on God, as *hypocritic*, as their falſe hearts? Do they not ſeem to depend on God, but mean while ſhift for themſelves? Is their confidence in God univerſal? Can they truſt God in al *conditions*, *difficulties*, *emergences*, *ſeaſons*, and *things?* True confidence, as wel as obedience, muſt be *univerſal:* But alas! how unable are unbelievers to confide in God, in a ſtormy day? What a

poor Affiance in Christ have they under the abundance of althings? How little do they regard, and depend on Christ in smal concernes? This *self-dependence* was the great sin of the unbelieving Jews, which Christ every where upbraids them with: So

Luk 11.41. Luke 11. 41. *But rather give Almes of such things as you have: and behold althings are clean unto you.* Our blessed Lord here seems *Ironicly* to upbraid the Pharisees, with their self-confidences: They conceited, that their Almes and other externe good works, would expiate for al their sins; albeit their hearts were ful of al manner of wickednes: Christ sharply taxeth, and rebuketh their folie, with this smart *Ironie: And behold althings are clean unto you.* As if he had said: You *presume*, by your *Almes*, to purchase Heaven; but, alas! how are you deceived? what smal support wil this yield you at the last day? Thus *Augustin:* 'Christ seems smartly to 'taxe the vain persuasion of the Pharisees, 'who albeit they had spirits obnoxious to the 'vilest lusts, yet by giving Almes, they tru-'sted they were *half-Gods.*

§. Dissatisfaction. 5. Another branch of Unbelief consists *in a certain Dissatisfaction of heart: opposite to that Acquiescence and Rest, which the Believer finds in Christ.* Faith brings with it a Divine contentement and satisfaction: the more experience it hath of Christ, the better pleased it is in adhering to him: if it were to choose again, it would make no other choice than Christ. There is no Doctrine, no Discourse

so

ſo pleaſing to Faith, as that which exalts Chriſt: It loves to hear Chriſts excellences diſplayed. Oh! how ſweet is it to Faith, to ſee Chriſts face, to hear his voice, to ſmel his ſweet Savors, to taſte his Delices in the Goſpel? How glad is it to be ſtript of al fond preſumtions, carnal confidences, and falſe bottomes, that ſo Chriſt alone may give reſt to the ſoul? So *Paul*, Phil. 3. 3. *And rejoice in Chriſt Jeſus, and have no confidence in the fleſh.* How doth he inſult over al his former vain confidences? what ſatisfaction doth he take in Chriſt, and in him alone? How glad is he that Chriſt takes any courſe to break his carnal confidences, that ſo nothing but Chriſt himſelf may ſupport his heart? Such Acquieſcence, Satisfaction and Reſt doth Faith find in Chriſt. Phil. 3 3.

But now Unbelief is of a quite contrary humor: Though it may, being forced by the importunitie of a clamorous conſcience, give Chriſt ſome reception for a while; yet how il ſatisfied is it with Chriſt: what a burthenſome gueſt is he? How ſoon doth the unbelieving ſoul hanker again after its beloved Idols? Oh! what reachings forth of heart after this, or that, or t'other ſecret Idol? what Diſquietments, and repining Diſcontents are there, at the deprivement of ſuch, or ſuch an inferior good? What ſecret deſires and inclinations are there towards the Law, that old husband? At leaſt how fain would the heart admit the Law, as a Covenant of works, to ſhare in that *Conjugal Faith* and

Affection, which is due only to Chriſt? Thus it was with many unbelieving *Galatians*;

Gal. 4.9. Gal. 4.9. *But now after that ye have known God, or rather are known of God, how turne ye again to the weak and beggerly elements, whereunto ye deſire again to be in bondage.* [*How turne ye again?*] What doth he mean by this? Were the *Galatians* ever under the legal ceremonies, here ſtiled *beggerly elements*, as *ver.* 10? No, The *Galatians* were never before under thoſe Judaic ceremonies: only they are ſaid *to turne again unto them*, becauſe they affected a (*t*) ſimilitude, or reſſemblance to the Jews herein. Oh! how fain would they Symboliſe or agree with the Jews, and ſo mingle ſomething of the Law with Chriſt? So it follows: [*whereunto ye deſire again to be in bondage,*] θέλετε, *ye deſire*, or, (*u*) *ye greedily covet, ye greatly wiſh and long* to be under the Law: oh! how much do you deſire, what ſtrong wiſhes have you to join the Law with Chriſt? the like ver. 21. *Tel me, ye that deſire to be under the the law*, θέλοντες, *i.e.* ye who are ſo hungry, and greedy after the law. This was the temper of many *Judaiſing Galatians*; they would fain compound the Law with Chriſt: they could not reſt ſatisfied in Chriſt alone, as the mater of their juſtification, but muſt needs join the law with him; which *Paul* tels them, Gal. 5.2,3. *Was to make Chriſt of none effect.* For he that reſts not in Chriſt alone, as the mater of his juſtification, truſts not at al in him.

So alſo in point of happineſſe, he that doth not

† Vocula πάλιν non rem eandem, ſed ſimilem reſpicit. Idem πάλιν *Glaſſ. Gram. Sacr.*

u θέλετε, *i.e.* qui ultro & perindè apretitis, velle aliquando pro cupidè optare. *Glaſs. Gram. Sacr.*

not acquieſce in Chriſt alone; as the object of his reſt and ſatisfaction, doth not really believe in him: whence ſaith Chriſt, Luke 14.26. *If any come to me, and hate not his father*, &c. *i. e*, if he be not ſatisfied in me as the fountain of his life, he hath no ſhare in me: (x) For *to hate* here, is to *love leſſe*. Chriſt doth not injoin his Diſciples *ſimply*, & *abſolutely* to hate Parents, &c. No, that were ſin: But he means *comparitively*, *i.e*, whoever doth not love *Parents*, *Wife*, &c. leſſe than me, cannot be my Diſciple. So ver. 33. *Whoſoever he be of you that forſaketh not al that he hath, he cannot be my Diſciple.* What doth Chriſt mean by this? Doth he expect that, when we turne Chriſtians, we bid *Adieu* to al outward comforts? No ſurely: This command of Chriſt doth not ſo much reſpect the *Act*, as the *Affection*: we are not commanded to caſt away al, but to love Chriſt above al.

Luk. 14. 26, 33.

x μισεῖν, eſt minus amare. Grot.

6. *Again, Unbelief is ful of murmurs, Diſobedience, and Reluctance againſt the ſoverain Wil of God.* Faith is the moſt *obſequious*, *obedient*, and *dutiful* Grace: Oh! how ful of *Reſignation*, and *Submiſſion* is the believing Wil, ſo far as it is believing? When Chriſt enters into any ſoul, he expects, that every proud imagination, every high thought ſtoop unto him: That the whole ſoul bow before him, and adore his ſoverain wil and pleaſure. Thus Job 1. 20. *Then Job aroſe*,] This notes his *ſpeed*, *courage*, and *reſolution* in complying with the divine Wil. [*And rent his mantle and ſhaved his head*,] theſe were Symbols, or tokens

6. The Diſobedience of Unbelief.

Job. 1. 20.

tokens of great ſorrow, and humiliation under the hand of God. Faith doth not deſtroy natural affections; but it *regulates* and *ſpiritualiſeth* them. When the hand of God is on us, our hand ſhould be on our hearts, in order to a deep ſenſe, and humiliation under Gods viſitation. Then it follows: [*and fel down upon the ground, and worſhipped*] The *Hebrew* words do both ſignifie *a bowing to the ground.* Becauſe in their worſhip, they uſually fel to the ground, or bowed their head, knee, or whole bodie; therefore the ſame word, among the *Hebrews*, ſignifies both *to bow*, and *to worſhip*: What then doth *Jobs falling to the ground*, and *worſhipping* import? (1.) A ſenſe of Gods hand in this viſitation. (2.) An *Adoration* of, or bowing before the Divine wil as moſt righteous. (3.) A ſatiſfaction in the preſent iſſues of the divine Wil. In ſhort, it implies a melting or diſſolving of his Wil into the Divine wil, as moſt holy and beſt. Hence *v.*21. its ſaid, *That in al this Job ſinned not, nor charged God fooliſhly.* i.e, *Jobs* faith brought his wil to correſpond with the Divine wil. O! What a ſweet harmonie was here? But this unbelief cannot endure: Oh! what riſings of heart are there againſt the Truths, *Grace*, *Wil*, *Waies*, and Croſſe of Chriſt? How doth unbelief ſtrugle, and fret againſt the ſupreme pleaſure of Chriſt? Hence the ſame word in the *Greek* ſignifies both Unbelief and Diſobedience; as John 3.36. *He that believeth not the Son.* ὁ ἀπειθῶν, which ſignifies alſo, (w) *He that is not obedient to the Son:* Al faith carries ſomething of obedience in

Joh.3.36. w *Qui inobſequiens eſt filio.* Grot.

in it, or a ſubjection of the mind, and wil to the Word, and Grace of Chriſt: whence Unbelievers are ſtiled, Epheſ. 2.2. υἱοὺς τῆς ἀπειθείας, *Children of diſobedience*, or *unperſuaſible, untractable* children; ſuch as cannot bring their hearts to bow and ſtoop to divine Truths, Grace, and Commands. And indeed much of the nature of Infidelitie is lively expreſt by this notion of *Diſobedience*: Thus the Iſraelites unbelief is ſet forth to us, Act.7.39. *To whom our fathers would not obey, but thruſt him from them, and in their hearts turned back again to Egypt.* How did they diſobey Chriſt, and thruſt him from them? Was it not chiefly by their *murmurs* and Unbelief? So in like manner we find unbelief ſet forth by *fretting* againſt God, (which is an high degree of Diſobedience) Pſal.37.1. *Fret not thy ſelf becauſe of evil doers.* [*Fret not thy ſelf,*] or, *be not angrie, chide not.* Unbelief is very prone to be angrie; yea, *to chide* God; becauſe of the proſperitie of wicked men: whereto is oppoſed verſ. 3. *Truſt in the Lord*, &c. This truſting in God is oppoſite to that *fretful* ſpirit, *v.* 1. The like *Antitheſis*, or oppoſition we find ver. 7. *Reſt in the Lord, and wait patiently; fret not thy ſelf, becauſe of him that proſpereth in his way. Reſt in the Lord:* Hebr. דום *be ſilent unto the Lord:* Don't let one murmur, or impatient word drop out of thy mouth, but *wait patiently*, or expect, with much *ſilence* and *patience*, relief from the Lord: beware, how thou doeſt fret, and repine againſt his Soverain pleaſure.

Pſal.37. 1.

ver.7.

So

So that a fretful, murmuring ſpirit is quite oppoſite to that ſilence and obedience, which faith implies: What is faith, but a free and chearful reſignation of al concernes to God; with a complete ſubjection to his Soverain Wil, Grace, and Spirit for the accompliſhment of al? Faith *ſubjugates*, and captivates our wiſdome, to divine Wiſdome; our conſciences to the divine Law; our whole heart and life, to the divine Wil, either *preceptive*, or *providential*. A Believer, as ſuch, lives no longer, than he lives in the divine Wil and Grace: and no thing is ſo fit a ſubject for ſuch a Divine life, as a broken heart: and what ſo effectually breaks the heart as faith in Chriſt? Oh! what *meekneſſe* is there in faith? How *ſilent* is it? How *flexible* to the Divine Wil? Certainly the lower the wil lies in ſubjection, and ſubmiſſion to God, the higher faith riſeth: The higheſt faith is that which lies loweſt in ſubjection to the foot of God. Such was *Abrahams* faith, Iſai. 41. 2. *Called him to his foot.* Faith yields up it ſelf to Chriſt, to be acted as he pleaſeth; to do or ſuffer as he thinks fit: it leaves the ſoul with Chriſt, to be wrought upon as he ſeems good. So *Paul* Act. 9.6. *Lord, what wilt thou have me to do?* *Paul* makes Chriſt maſter of his wil, and al: he is content to be wholly influenced by Chriſts Soverain wil and Spirit. Whence faith is compared to a Mariage-covenant; whereby the wife gives over, and reſignes al right to her husband: So the Believer gives up himſelf to Chriſt, that he may be

be his. Hence the more reſiſtance there is againſt the Wil and Grace of Chriſt, the more Unbelief: An unbelieving wil is an inflexible wil: its mighty ſtiffe and hard. Unbelievers are extreme covetuous and greedy of their own wils: to part with their wils is death to them.

7. Non-application of the Grace of Chriſt.

7. *Infidelitie, or Unbelief, implies alſo an unwillingnes to appropriate, or applie the Promiſſes, and Grace of Chriſt, for the ſinners benefit.* Faith is a mighty *appropriating, applicative* Grace: although it be very ſilent, patient, and ſubmiſſive, as to *meſures, degrees, ſeaſons*, and the *manner* of receiving Grace; yet it is very ready to applie al Promiſſes, or intimations of Grace given it: Yea, if it has but a *general* promiſſe, yet it can make *particular* application of it to the ſoul: yea, ſometimes, though it has but an *Item*, an half-promiſſe, or nod from Chriſt, yet it can applie and improve it for the ſinners encouragement. As by the acts of *Adherence* and *Recumbence* the ſoul goes forth to Chriſt; ſo by this *appropriating applicative* act of faith, it ſucks in, and applies to itſelf the Grace of Chriſt, according to its ſeveral needs, and indigences. Is the poor ſinner laden, and pinched with the guilt of ſin? O then! how doth faith applie thereto a Plaiſter of Chriſts bloud? Doth ſome powerful luſt, or tentation aſſault the ſoul? then faith goeth to Chriſt for fortifying, corroborating Grace? Is the Believer called to any difficult piece of ſervice, either *active* or *paſſive*, for Chriſt? then Faith applies to itſelf the

the Divine assistance and direction of Christs Spirit. Thus it receiveth out of Christs *fulnesse*, *Grace for Grace*, Joh. 1.16. But now unbelief is altogether unacquainted with this Divine Art, of appropriating, and applying the Grace of Christ: It doth want, not only *legs*, or an *active* power to go to Christ; but also *hands*, or a *passive* power to receive from Christ. Oh! what a prodigiously proud begger is Unbelief, in that it scornes to receive an Almes from Christ? What! not receive Grace when offered? Doth Christ offer an Act of Indemnitie unto sinners; and wil not they receive it at his hands? Oh! what a proud, bloudy sin is Unbelief? Alas! many convinced sinners think it too much *Presumtion* and Arrogance for them to *appropriate*, and applie the Grace of Christ to themselves: They think it better becomes them to applie nothing but wrath and condemnation to themselves: So modest and humble do they seem to be: But, oh! what a world of pride doth there lie at the bottome of this seeming Modestie and Humilitie? Is it not rank pride for sinners to refuse that Grace, which is freely offered? When Christ comes to pour in Grace freely into the soul, then to refuse that Grace, because we have no monie to purchase it, what egregious pride is this?

8. Putting far off Christs second coming.

8. The last act of Infidelitie, or Unbelief, is, *A diffident removing, or putting far from the soul, the second coming of Christ, and al the great things of Eternitie, which ensue thereon.*

Faith

Faith has such a miraculous efficace, as that it can make things *absent*, *present*; things *invisible*, *visible*, Heb. 11. 1. It gives a prelibation, and foretast of approching Glories, *Ephes.* 1. 13, 14. Here *Paul* tels them, That *after they believed, they were sealed*, ἐσφραγίσθητε: It is a Translation borrowed from Seals, by the impression or stampe whereof we distinguish things *true* from *false*, things *authentic* from *uncertain*. The stampe of a *Seal* impressed on an *Instrument*, renders it indubitable and unquestionable. The Jews had the externe seal of Circumcision; and the *Grecians* were sealed with the marque of their Idols; ay, but saith *Paul*, *Ye were sealed with that Holy Spirit of promisse*; τῷ πνευματι τῆς ἐπαγγελίας τῷ ἁγίῳ: The Article here is *treble*; which carries in it a great Emphase; and demonstrates some extraordinary work of the *holy Spirit*: It seems to refer to the great Promisse of the *Spirit*, Luke 24.49. as elsewhere. But what is meant by *this seal of the Spirit?* I know some understand it of the Seal of *Assurance*; whereby they were assured of their eternal possession: and we need not altogether exclude this sense: yet I humbly conceive, that this *Seal* is primarily to be understood of the *Stampe*, or *Impresse* of Grace at first Regeneration, which is communicated to al Believers: whence it is said, they were *sealed with that Holy Spirit*, i. e, *the Spirit of Sanctification*. Now this *Impresse*, or stampe of the Spirit of Sanctification after their first believing is said to be, ver. 14. *the earnest of*

Ephes. 1. 13, 14.

our

our inheritance, &c. ἀῤῥαβῶν, comes from the *Hebrew* ערבון, which in the general signifies al that which is given for the confirmation of a promisse; and particularly among the *Phenicians*, (whence the *Grecians* seem to have derived the word,) it notes *earnest-money*. So that the sense is this: Ye, who have believed, have received the earnest of the Spirit of Grace, whereby you have hopes and expectation of glory; Hence Faith has the Bridegrooms coming fixed on its eye; the sound of the last *Trumpe* ever ringing in its ear. Ay, but Unbelief removes al these far from the soul: it says, in the language of those secure sinners, 2 Pet. 3. 4. *Where is the promisse of his coming? do not althings continue as they were?* Unbelief is possest with a kind of *sleeping* Devil: it dreams of nothing but building Tabernacles here: What a stranger is it to eternitie, and the concernes thereof? If the secure sinner be now and then a little awakened, and startled at the apprehensions of future jugement; how restlesse is Unbelief, til it has got the soul asleep again? How are the eyes shut, and the wil bolted against al foresight, and expectations of Christs second coming? Oh! what a torment is it to the Unbeliever, to lie under awakened apprehensions, expectations of, and approches towards future jugement? What would he give, if eternitie were buried in oblivion? There is nothing in the world that the Unbelievers heart is more alienated from, and averse to, than the second coming of Christ. Faith breeds a great expectation

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of longing for, and has leaning unto that great day: But oh! how doth Unbelief endeavor to choke and ſtifle al awakened apprehenſions thereof? And if the ſpirit of Bondage worke any lively ſenſe and convictions of that terrible day, what dreadful ſtormes and tempeſts of legal fear doth unbelief raiſe in the ſoul, whereby it is indiſpoſed, and hindered from any effectual endeavors, and preparations for that day?

And oh! how commun is this piece of Infidelitie? Did not our great Lord foretel, that it ſhould be the main ſin of theſe laſt days, *Luke* 18. 8. Yea, is it not foretold, *Mat.* 25. 4. That the *wiſe* Virgins, as wel as the *fooliſh*, ſhould, in theſe laſt days, be overtaken with ſpiritual *ſlumber*, and removing far from them the coming of their Lord? But oh! what a dead ſleep are the fooliſh Virgins under, who mind not at al the coming of Chriſt? And whence comes the *Senſualitie* and *Luxurie* of ſecure ſinners, but from this great piece of Infidelitie, in not waiting for Chriſts coming, as *Mat.*24.36-39? What makes many knowing Profeſſors ſo *formal*, *dead-hearted*, *loitering*, and lazy in al the great duties, and ſervices of Chriſtianitie, but their not expecting this great day? Fiducial expectation of Chriſts coming makes Chriſtians active and vigorous in al gracious exercices, as we find it exemplified in *Paul*, 2 *Cor.* 5. 9. *Phil.* 3. 12,13. Again, whence ſpringeth the exceſſe of unlawful paſſions, and the prevalence of domineering

lusts, but from unbelief as to Christs second coming? Lively apprehensions and expectations of this glorious day, are most efficacious to kil lusts, and remove tentations, as 2 *Pet.* 3. 10,11. How comes it to passe that men are so careless and regardless of a *good conscience*, but from want of such lively expectations of Christs coming? What made *Paul* so exact in keeping a good conscience, but his faith in eying this great day, as *Act.* 24.15,16? How little do men *mind*, *affect*, or *do* any thing as they ought, so long as they put far from them the coming of their Lord? Doth not the peace, comfort, grace, strength, beautie, and flourishing of a Christian depend on this piece of faith? Doth it not argue a desperate, hard, unbelieving heart, not to regard this day? Do not such Professors, as neglect this piece of Faith, live below their principles and profession? So much for the nature of Infidelitie.

CHAP. VIII.

Doctrinal Corollaries *deduced from the precedent* Idea's, *and Notions of Infidelitie.*

HAving dispatcht the *formal Idea*, or *Nature of Unbelief*, before we passe on to the remaining Questions, it wil be not a little

Useful,

Uſeful, that we make ſome *Improvements* of what hath been laid down, both by *Corollaries*, and more *practic Uſes*. As for *Corollaries*, various great truths may be deduced from the precedent Explication of Infidelitie. Corollaries.

As, 1. *That awakened Sinners may procede very far in Aſſent, and Conſent to the things that belong unto their peace, and yet remain Infidels*, or *Unbelievers*. This *Corollarie* doth naturally flow from the former deſcription of Unbelief; and we need go no further for the exemplification hereof, than thoſe unbelieving Jews, over whom our Lord here weeps, and laments. Alas! how far did many of theſe awakened Jews procede in their *Aſſent*, and *Conſent* to Chriſt, as their long-waited-for *Meſſias?* Do they not immediately before *v.* 37, 38. ſolemnely recogniſe him as their crowned King? Oh! what joyous *Hoſanna's*, and Pſalmes of Praiſe do they ſing unto him, as *John* 12. 13, 14, 15. which refers hereto? And doth not this argue a great conviction in their conſciences; as alſo ſome *faint*, and *languid* inclination in their wils towards him? And yet, Lo! our bleſſed Lord weeps over them as thoſe, *who knew not the things that did belong unto their peace.* Oh! What a ſoul-aſtoniſhing conſideration is this, to conſider how far many poor, awakend ſinners have gone in *owning* Chriſt, and yet at laſt have been *diſowned* by him? How many ſelf-deluding ſouls aſſent to Chriſt in their jugements, and yet conſent to luſt in their hearts? If we make ſome brief reflexion on the fore- Corol. 1. Almoſt-believers may procede far and yet continue Infidels.

mentioned particulars of faith, what a ſtrange concurrence ſhal we find to make good this *Corollarie?*

1 As to Aſſent, (1.) Did not the unbelieving Jews of old, (as a world of falſe Profeſſors now) aſſent unto the Scriptures, as the Oracles of God, wherein al the good things of their peace were loged; and yet never arrived unto a *real*, *particular*, *fixed*, *evangelic*, *prevalent*, and *vigorous* credence thereof? How many aſſent to the things which belong to their peace in notion, but yet diſſent in heart and practice? Do not too many aſſent to the pleaſing, and ſweet offers of the Goſpel, but yet diſſent from the diſpleaſing, and ſelf-crucifying duties thereof? Oh! how far have many convinced Sinners gone in *Attention* to, and *Reception* of the things of their peace? What great and amazing *Conceptions* have they had thereof? Yea, how much have they approved of things moſt excellent? Yea, what ſtrong legal aſſent have they yielded unto the terrors of the Law? Yea, have not ſome been as it were raviſht with joy in their contemplations of approching glories? Yea and have not theſe convicti ons wrought their hearts to a great meſure of alienation, and averſion from ſenſible goods; as alſo cloſing with the good things that belong to their peace? And yet al this while, what ſtrangers have they been to a ſaving aſſent to the things that belong to their peace? Have they not given a mere *natural*, human Aſſent to *ſupernatural* Divine truths? Its true, they have received

received the Word of God, but was it not as the word of men, as clothed with ſome human *Autoritie*, or *excellence?* Oh! how many have their conſciences *awakened* by the Word, who yet never *ſubject* their Conſciences to it? How many receive the word of Faith, and yet mixe not faith with the word they receive? Alas! what a diſmal contemplation is it to conſider, how far many awakened Profeſſors have gone, in a profeſſed, and partial aſſent to the things that belong to their peace, and yet al the while really diſſented from them?

2. As to Conſent.

(2.) May not alſo convinced ſinners procede very far in their *Conſent*, to the good things that belong unto their peace, and yet remain *Infidels?* Did not many of theſe unbelieving Jews, whom our Lord here weeps over, approve of, and conſent to him, as their crowned King and *Meſſias?* and yet how ſoon do they ſpit in his face, and bid defiance to him? Is it not ſaid, John 2.23,24. that *many believed in the name of Jeſus, whom yet he did not believe*, or confide in? They commit themſelves to him, but he dares not commit himſelf to them; knowing them to be rotten-hearted. Alas! how many ſeem willing to take Chriſt hereafter, provided they may for the preſent ſolace themſelves ſome while in their luſts? And do not al ſuch *demurs*, *delays*, and *Wils for hereafter*, argue a preſent *Nil*, or unwillingneſſe to embrace Chriſt, as *Luke* 9.59,61? Yea, are not many *terrified Wils*, under the *ſtings* and *gals* of conſcience, oft inclined to a *preſent*, and *ſpeedy* cloſure with

with Chriſt, who yet never arrive to a ſaving election of him? Oh! how many are there, who elect a *compound* Chriſt, or a *ſingle* Chriſt with a *compound heart?* Do not too many awakened ſinners chooſe a *divided* Chriſt, or a *whole* Chriſt with a *divided* heart? Oh! what a world of *legal* conſciences bottome their faith on ſome falſe Chriſt, of their own framing; or on the true Chriſt with a falſe rotten heart? How few, yea very few embrace Chriſt, and the other good things of their peace, in the greatneſſe of their glorie? Do not many ſeem willing to adhere to Chriſt in a ſtorme of legal terrors, who yet, when the ſtorme is over, returne again to their luſts, and adhere to them, as their beſt friends? How many alſo *elect* the good things that belong to their peace, but yet *reject* the means, without which theſe good things can never be obtained, as *Luke* 14.15,18? And is not ſuch a languid, incomplete, feeble Wil, and Conſent, a real *Nil*, and diſſent? Farther, have not many *almoſt-Believers* been brought to ſome meſure of Recumbence, and Dependence on Chriſt, who yet have ſtil *ſecretly* and *inſenſibly* depended, and leaned on ſomething in themſelves, as *Iſai.* 48. 1, 2? How many alſo have ſeemed very forward to reſigne up al concernes, both of ſoul and body to Chriſt, who yet have ſtil retained ſecret *Reſerves*, and *Hants* for ſome beloved Luſt, or Idol, as *Ananias* and *Sapphira*, Act. 5.1,2,3? Yea, have there not been ſome, who have not only applied themſelves to Chriſt,

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but alſo applied, and appropriated Chriſt to themſelves, in ſome meſure; and yet never had a real union with him? Doth not this ſeem to be the caſe of thoſe carnal Profeſſors, *Luke* 13. 26, 27? How forward are they to appropriate and own Chriſt, and yet he wil not own, but reject them, as workers of iniquitie? Yea, have not many been content to give ſome kind of feigned ſubjection unto Chriſt, and yet al the while continued voluntary Slaves and Vaſſals of their luſts, as *Pſal.*72.9? Here Chriſts enemies bow before him, and lick the duſt, which in thoſe oriental parts were Symbols, or Signs of great homage and ſubjection. Again, have not ſome illuminated Profeſſors ſeemed to acquieſce, and take up their reſt in Chriſt, and the other good things of their peace, and yet ſecretly reſted in ſomething below Chriſt, or at leaſt not alone in Chriſt? Laſtly, is it not ſaid of the fooliſh Virgins, *Mat.*25.1. That they expected the Bridegrooms coming, yea went forth to meet him; who yet never had intereſt in him, or the good things of his Kingdome? Oh! What a dreadful conſideration is this, to thinke, how far many awakened ſinners have proceded in the main acts of Faith, and yet after al determined in final Unbelief?

2. *Albeit Unbelievers may procede very far in ſome Acts of Faith, yet there is a boundleſſe difference between ſaving faith, and commun; as alſo between Believers, and Believers.* I cannot perſuade myſelf, as ſome, that *ſaving* faith and *commun* differ only in *degrees*: I conceive

Corol. 2. The difference betwixt ſaving faith and commun.

the difference to be *specific*, or in *kind*; though I affect not contention, and therefore wil wave Controversies: Only that there is a vast difference between the *saving* faith of true Believers, and the *commun* faith of Unbelievers, wil be evident from the following Propositions.

1. As to knowlege.

(1.) *The commun faith of Unbelievers ariseth only from some traditional* Notions *of the Gospel, or commun Illuminations; but the saving faith of Believers ariseth from the Light of life*, Joh. 8.12. And is not the difference between saving light and commun, as great, as that between the light of the Sun and of a candle? Is there not a vast difference between the *unction* of the Holy one, 1 *John* 2.20. which Believers have, and the commun notions of Unbelievers? Oh! what mistie and confused notions of the good things that belong to their peace have Unbelievers, 2 *Pet.* 1.9? But how bright and distinct are the Believers notions, proceding from the *Light of life*, Jo. 8.12? Is not the Unbelievers candel-light mere darkness, if compared with that *intuitive* real sight of things invisible, which the Believer enjoys, *Heb.* 11. 1? Oh! how *superficial*, and *fleeting* are al the Unbelievers Notions? But how solid and deep are the Believers conceptions of spiritual Mysteries? The Believer has a divine Instinct, and spiritual sagacitie, as to the good things of his peace: but alas! what is al the unbelievers knowlege thereof, but a mere natural Notion, or commun hearsay, or forced conviction? How doth the Believers

light

light of life, kil his Luſts, darken the Worlds glorie, melt his Affections, turne the Bent of his wil towards al the good things of his peace; yea, transforme his ſoul thereinto, by ſtamping an Image of God thereon, as *Col.*3.10? But oh! how dul and lazy; how dead and lifeleſſe, is the Unbelievers faith and knowlege, *Jam.*2.19-26?

(2.) *The commun faith of Unbelievers ariſeth from ſelf-love, ſelf-flatterie, and carnal preſumtion; but the ſaving faith of believers ariſeth from ſelf-jelouſie, and ſelf-denial.* How apt is ſelf-love to frame a faith of its own, ſuch a faith as wil eaſily correſpond with its luſts? Is it not the grand deſigne of Self-love, whereever it is predominant, to come to Chriſt on its own feet of carnal confidence? But how much doth the ſelf-denying Believer abjure himſelf, and al his own ſelf-ſufficiences to win Chriſt, *Phil.*3.7,8? Spiritual povertie is the next capacitie to ſaving Faith: the more ſenſible the humbled ſoul is of his own needs, the more ready is he to go to Chriſt. But is it thus with Unbelievers? Do they not ſeek in themſelves what they ſhould ſeek in Chriſt? And when they have found any imperfect good in themſelves, how much do they recumb and reſt on it, as the main bottome of their confidence? Oh! what a pregnant cauſe is *ſelf-fulneſſe* of commun faith; as *ſelf-eminеſſe* of ſaving faith, *Luk.* 18.12,13,14? So alſo for *carnal preſumtion*, and *ſelf-flatterie*, what a ſeminal root is it of falſe, or commun faith? What a world of faith conſiſts in mere fancie? 2. As to ſelfdenial;

fancie? How many Professors have no other bottome for their faith, than a fond presumtion that they have faith? Thus men baptise their carnal presumtions into the name of faith. Oh! how prone are presumtuous Unbelievers to plung their nasty defiled hearts in the precious Bloud, and Promisses of Christ, and then fondly conclude Christ is theirs; albeit they never were deeply sensible of their sin, and need of Christ? And are not such presumtuous conceits, or rather deceits, the main spring of most mens commun faith? But is it not quite otherwise with the true believer? Doth not his faith spring mainly from self-jelousie? Its true, he can justifie God and Christ, though it be in his own ruine; But oh! how much doth he condemne himself day by day? He can be indulgent to others; but is he not very severe against himself? Is not every one nearer to Christ than he in his own apprehensions? Oh! what self-accusations, and self-condemnations doth he, or ought he to passe on himself every day? And are not these his self-jelousies, and self-jugements a great spring of his faith in Christ, 1 *Cor.* 11. 31?

3. As to a legal and evangelic spirit.

(3.) *The commun faith of Unbelievers ariseth from a legal Spirit of Bondage; but the saving faith of Believers from an evangelic Spirit of Adoption.* And oh! what a vast difference is there between commun faith, and saving, in this regard? A legal faith, arising from a spirit of Bondage, may worke dreadful terrors, but never solid peace of conscience: It brings men

men under a legal Covenant, but cannot keep men ſtedfaſt therein, *Pſal.* 78. 8,10,37,57. It workes in men legal preparations for Chriſt, but it cannot worke a thorow converſion to him: It divorceth the heart in part from ſin; but marries it to the Law, not to Chriſt: It plows up the fallow ground, but cannot ſow the ſeed of Grace. It makes a deep wound in Conſcience, but cannot heal it: It may drive men into deſpair, but it cannot, of itſelf, drive to Chriſt: It may reſtrain from ſin, and conſtrain to dutie, but it gives no ſtrength for, or love to dutie: It may kil, but it cannot make alive: It may rend, but it cannot melt the heart: It may make ſin bitter, but it cannot make Chriſt ſweet: It may be an Advocate for the Law, but not for Chriſt. Such is the commun faith of Unbelievers. But now the evangelic faith of Believers, ariſing from a Spirit of Adoption, doth not only kil, but alſo make alive in the bloud of Chriſt: It doth not only divorce the heart from ſin, ſelf, and the Law; but alſo eſpouſeth it to Chriſt: It improves al legal preparations in order to an evangelic cloſure with Chriſt: It workes godly ſorrow for ſin, not only that it may be pardoned, but becauſe it is pardoned: It is not only compelled to dutie by legal motives; but alſo allured thereto by evangelic *perſuaſives*: It doth much for Chriſt, and yet reſts on nothing but Chriſt: It workes not only evangelic Actions, but alſo evangelic Principles and *Diſpoſitions*: It urgeth the Law much

much, but on Evangelic grounds, and deſignes: It deſtroies not Moralitie, but perfects it: It frees men not from dutie, but in and for dutie. Such are the different poſtures of a *legal*, and *evangelic* Faith.

4. As to turning the Bent of the Wil to Chriſt.

(4.) *Saving faith turnes the main Bent of the Wil towards Chriſt, and al other good things that belong unto its peace; but commun faith affords Chriſt, and al thoſe good things only ſome imperfect deſires.* The true Believer makes a free, and complete *Acceptation* of Chriſt, and *Reſignation* of al unto him: He takes the *whole* of Chriſt, and gives Chriſt the *whole* of his heart: He goes to Chriſt with a *plenitude* or fulneſſe of wil, and receives from Chriſt a *plenitude* of Grace, *John* 1. 16. He is ſo *amorous* of the good things that belong unto his peace, that he can part with althings for them; yea his wil is carried with a violent propenſion towards them, as the *Iron* to the *Load-ſtone*. But is it thus with the Unbeliever? Doth he not ever adde ſomething to Chriſt, or take ſomething from Chriſt? Alas! what is his commun *faith*, but a mere faint *velleitie*, a *languid* imperfect deſire after the good things that belong unto his peace? How unable is he to go to Chriſt, with a plenitude of wil? How little is he allured, or raviſhed with the incomparable Beauties of Chriſt? perhaps he has ſome good liking to the good things of his peace; but oh! what a violent luſt has he after other things? He may have ſome *evanid* or dying wiſhes after the divine life; but oh! what a peremtorie obſtinate

obſtinate wil has he towards preſent goods? Every ſmal tentation makes him let go Chriſt; but oh! how tenacious, how ſtrong is his holdfaſt of the creature? An Unbeliever is the greateſt Monſtre in the world; he hath *two hearts*, an heart for God, and an heart for the world, *Pſal.* 12. 2. and yet when any difficulty approcheth, he hath no heart at al: Such a coward is he, & ſo far from true faith. A true believer, the more difficult his worke & tentations are, the ſtronger is his *Adherence* to Chriſt, and al the good things of his peace: yea, though Chriſt may ſeem willing to part with al Intereſt in him; yea, to turne againſt him as an enemie; yet oh! how unwilling is he to part with his intereſt in Chriſt; or to do any thing unworthy of that friendſhip he profeſſeth to Chriſt? But is it thus with the commun faith of the Unbeliever? Alas! on what eaſy termes can he part with al claim to Chriſt? How unſteadfaſt is he in al his covenants with Chriſt? How little can he reſigne up himſelf wholly to Chriſt, or receive whole Chriſt, as offered in the Goſpel? In times of ſoul-troubles he ſeems willing to elect Chriſt, but in times of *competition* between Chriſt and luſt, how ſoon doth he prefer luſt before Chriſt? What are al his good wiſhes towards the things of his peace, but broken half-deſires? Doth he not at the ſame time, when he layes hold on Chriſt, ſecretly alſo catch at the world, or ſome beloved luſt? How unable is he to *wil* and *nil* the ſame things, to be conſtant to his own electi-

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on of Christ, and reprobation of sin? Though he sometimes looked towards Christ, yet how little doth he follow that look? What a *latitude*, and *libertie* doth he leave for idols in his heart; and thence how little room for Christ? So little is his wil *fortified*, and armed with Resolution in adherence unto Christ.

5. As to purifying from sin.

(5.) *The true Believers saving faith is a purifier from sin*, Act. 15. 9. *But the Unbelievers commun faith is a Protector, and Promotor of Sin.* And oh! what a vast distance is here betwixt saving and commun faith? How impossible is it that the unbelievers heart, which is the spouse of sin, should be married to Christ? Wil Christs jelousie, which is so severe, admit any *Corrival*, or equal lover into his conjugal bed, the heart? Must not his *royal* love have a throne al alone in the heart? Is it not then impossible, that sin, in its *dominion*, should dwel in the same heart with Christ? Yet, lo! is not this the grand designe of the unbelievers commun faith, to reconcile Christ and sin, two opposite Lords? How oft doth commun faith go to Christ for life, that so the sinner may live more securely in sin? The Believers very fals into sin, are, as managed by faith, a sanctified means to purge out sin: But, oh! the Unbelievers partial departure from sin, and closure with Christ, is, as improved by his commun faith and lust, made a *blind* and engine for the *protection*, *concelement*, and *improvement* of sin. Saving Faith makes the Believers very defects, and neglects serve for the promoting of some spiritual

ſpiritual good: how is he humbled for, and by his very ſins and negligences? But the commun faith of an Unbeliever makes his beſt duties, and performances ſerve to promote ſpiritual ſins: How do al his *Covenants* and *Reſolutions* againſt ſome groſſer, viſible ſins, ſerve only to hide, ſtrengthen, and foment ſecret, inviſible lufts; as ſpiritual pride, carnal confidence, *Hoſ.* 7. 16? Or at beſt, doth he not make uſe of al his covenants againſt ſin, on'ly as a *balſame* to heal the wounds of his conſcience, not as poiſon to kil the luſts of his heart. Such is the curſe, and plague of commun faith.

(6.) *Saving faith transformes the heart into the Image of Chriſt, and thence makes the Believer conforme to his Life, and Laws; but commun faith workes neither.* Saving Faith brings the heart near to Chriſt, and ſo *ſtampes* the Image of Chriſt upon the heart: It cannot make men Chriſt, but yet it makes them like unto him, and that not only in one particular excellence, but in al: It changeth the laſt end, and diſpoſition of the wil, and thence the whole ſoul and life: It infuſeth a divine *plenitude*, or fulneſſe of Grace into the ſoul, anſwerable to that fulneſſe of ſin, that was there before. And as Chriſt is one with his Father, by perſonal union; ſo Believers are one with Chriſt, by faith: Hence much of the life of Chriſt appears in their lives: The love and ſpirit of Chriſt prevails with them, to live the life of Chriſt, and conforme to his Laws: And oh! what a ſweet *harmonie* and *conformitie*,

6. As to transformation into the image of Chriſt, and conformation to his life and Laws.

conformitie, ſo far as Faith and Grace prevails, is there between the Spirit and Life of Chriſt, and theirſpirits and life? How much do their hearts, and lives anſwer to the primitive Patterne of puritie, in the heart and life of Chriſt? But can the Unbelievers commun faith worke ſuch rare effects? Its true, ſometimes his Actions are changed; but are not his *vital Principles*, and *Diſpoſitions* unchanged? He may ſometimes conforme to the Laws of Chriſt in appearance; but doth he not ſtil hate them at heart? Whereas the Believer, whiles he breakes the law of Chriſt in *Action*, he conformes to it in *Affection* and deſire, as *Roman.* 7. 22. The Unbelievers commun faith may lead him to pleaſe Chriſt in ſhew, but is it not al to pleaſe himſelf in truth? Doth he not wholly live on ſelf as his ſpring, and to ſelf as his laſt end? Oh! how impoſſible is it for him to live by faith on Chriſt, and to Chriſt, which is the Believers life?

7. As to the uſe of means.

(7.) *Saving faith makes Believers diligent in the uſe of means, and yet keeps them from truſting in them: commun faith makes Unbelievers negligent in the uſe of means, and yet to truſt in them.* Oh! how induſtrious is Faith in the uſe of means, as if there were no Chriſt to truſt unto? And yet doth not faith truſt wholly in Chriſt, as if there were no means to be uſed? Yea, doth it not truſt Chriſt as much in the fulneſſe of means, as in the want of them? But oh! how much doth unbelief truſt in means, though it be very negligent in the uſe of them?

(8.) *Saving*

(8.) *Saving Faith is alwaies bottomed on a Promiſſe, and by it workes up the heart to God: But commun faith is alwaies bottomed either on falſe perſuaſions, or ſelf-ſufficiences, and by them turnes the heart from God.* 8. As to the foundation.

(9.) *Saving Faith walkes in Gods ways, by a ſtrait rule, to a ſtrait end. But commun faith is always ſtepping out of Gods way: its rule and end both are crooked.* True Faith looks both to its end, and rule; it wil not do good that evil, or evil that good may follow: But commun faith wil do both. 9. As to end and rule.

(10.) *Laſtly, Saving Faith values an half-promiſſe, yea a mere peradventure from God, more than the beſt promiſſe the creature can make:* but commun faith depends more on the rotten, and falſe promiſſes of its own heart, or of the creature, than on al the promiſſes of God. 10. As to Gods faithfulnes.

3. Hence we may further infer, *That there is no medium,* or *middle, between true Faith and Infidelitie.* Commun faith is but real Unbelief: He that is not a ſound *Believer*, is a real *Infidel:* He that receives not Chriſt on his own termes, rejects him: Not to truſt in Chriſt with al the heart, is not to truſt him at al in truth: A forced election of Chriſt, is a real reprobation of him: A mere human, or notional, or general, or confuſed, or inſtable, or inefficacious Aſſent to Chriſt, is real Diſſent. Not to reſt in Chriſt alone as our Mediator, is not at al to confide in him: He that cannot part with al for Chriſt, wil ſoon part with Chriſt for any thing: If faith purifies not the heart from ſin, and fortifies it againſt Corol. 3. No middle twixt faith and unbelief.

tentation, it deſerves not the name of faith, *Acts* 15.9. If Faith gives not a ſubſtantial being to things not in being, it doth nothing; *Heb.* 11. 1. If you can believe nothing but what you have reaſon, and evidence for from the things themſelves, you believe nothing as you ought: for though reaſon may aſſiſt faith as an inſtrument, yet it deſtroyes faith as a principal ground or argument; becauſe faith is of things inevident, *Heb.* 11. 1. Faith takes nothing for its formal reaſon, or principal ground, but increated Autoritie: and therefore it is not the mere evidence of reaſon, but the teſtimonie of God, that makes men believers. And if ſo, then, oh! what a world of that, which paſſeth for faith among men, wil one day appear to be real Unbelief? What may we judge of thoſe who hang up Chriſt in their phantaſies, as pictures in an houſe, but yet never really adhere to, or recumb on him? Is not this mere fancie rather than faith? What ſhal we conclude of the preſumtuous believer, who preſumes God wil ſhape his mercie according to his humor? Is not his faith mere Unbelief? Yea, can there be a more curſed piece of Unbelief, than a fond groundleſſe preſumtion that we do believe? Again, what ſhal we ſay of the dead-borne ſleepy faith of ſecure Sinners, who lay their head in Satans boſome, and ſleep ſecurely on the pillow of his rotten peace? Is not this a piece of Unbelief, which Devils and damned Spirits are not guiltie of? For they believe and tremble at the apprehenſions of

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their approching jugement. And oh! how ſoon wil theſe their ſweet ſleeps end in dreadful helliſh awakenings? Again, may we not judge the ſame of legal faith; which ſets up the Law in the room of Chriſt; or at leaſt yokes the Law and Chriſt together? Do not ſuch, by joining the Law with Chriſt, diſjoin their hearts from Chriſt, *Rom.*7.1-4? Is it not as bad a piece of Unbelief, to ſet up the Law inſtead of Chriſt, as to ſet up luſt inſtead of the law? Yea, is there not much of Idolatrie in ſuch a legal faith? for do not ſuch as depend on their own legal performances for life, make themſelves their God and Chriſt? Oh! how oft doth ſuch a legal faith, or carnal confidence end in black deſpair? Were it not eaſie to ſhew, if opportunitie ſerved, how al the falſe, or commun faiths in the world are indeed but real Infidelitie, colored over with a tincture of faith? O then! what a world of Infidels and Unbelievers are there, who walk up and down under the maſque and vizard of Believers? Surely if al theſe pretended fancied faiths are real unbelief there can be no middle betwixt Faith, and Unbelief; and then, how many great Profeſſors wil fal under the black character of Unbelievers, albeit they may now paſſe for good Believers?

4. Hence alſo we learne, *That ſolid ſaving Faith is moſt rare and difficult; but commun faith moſt cheap and eaſie.* Its no difficult mater, in theſe knowing times, to gain the *Notion* of Faith; but oh! how difficult is it

*Corol.*4. 4. Saving faith rare, but commun faith cheap.

to attain unto the *thing* faith? A *general, implicite* Aſſent to the things that belong unto our peace is very commun; but oh! how rare is it to meet with a *particular, explicite, real* Aſſent to the things of our peace, *formally* conſidered? Do not the moſt of Profeſſors yield only a human, natural, or traditional Aſſent to Divine, ſupernatural Truths and Myſteries? Multitudes now adays receive the Word of God; but how? is it not *as the word of men, i.e.* as clothed with human Autoritie, or the evidence of reaſon; not *as the Word of God*, 1 Theſ. 2. 13? A *confuſed, ſuſpenſe, reeling* aſſent to evangelic Doctrines is very commun; but is not a diſtinct, fixed, deep, welgrounded aſſent as rare? Oh! how *ſuperficial*, and feeble is moſt mens aſſent to the good things of their peace? Or if ſome awakened conſciences ariſe higher, to a more complete and deep aſſent; yet, alas! how *legal* is their aſſent, even to evangelic Truths? How hard is it even for true Believers, much more for thoſe who have only commun faith, to ſee ſin as ſin, and not to fal under a legal ſpirit of Bondage? To aſſent to the truths of the Goſpel, when Conſcience is fired with the terrors of the Law, is no great pain: but oh! how painful a thing is it, to aſſent to Goſpel truths, from an inward feeling apprehenſion of their own worth and excellence? To aſſent to the Doctrines of the Goſpel is commun: but is it not as commun to diſſent from the duties of the Goſpel, which in divine eſtimation is but a dead faith? How few have impreſſions

impreſſions ſuitable to their faith? How few are there among the croud of Believers, who have an admiring aſſent, an high eſtime, and right valuation of the good things that belong unto their peace? It is indeed very facile to yield a barren, lazy, dead aſſent to Evangelic Notions; but oh! how difficult is it to arrive unto a fruitful, vigorous, lively, efficacious, practic aſſent, ſuch as may forme, and tranſforme the heart into the very image of thoſe good things we aſſent unto?

So alſo for *Conſent*, it is very commun and eaſie for convinced ſinners to be induced to make ſome *indeliberate*, *involuntary*, *partial*, *imperfect* election of Chriſt, and other good things that belong to their peace; but oh! how rare and difficult is it to attain unto a chearful, ſpeedy, *complete* and fixed cloſure with Chriſt, on his own termes, as offered in the Goſpel? Is it not commun with many to adhere to Chriſt in *Profeſſion*, but to luſt in *Affection?* How many commun Believers give Chriſt good words; but give their hearts to ſome Idol-lover? Do not too many alſo pretend ſubjection to Chriſt, and his ſoverain pleaſure; but really intend ſubjection to no other Lord than their own Luſts? How many ſeem to depend wholly on Chriſt for Grace, who yet ſecretly lean on their own underſtandings, and good wils? O that men would believe, what a difficult thing it is to believe aright? Alas! how violent is the motion of Faith? How much againſt corrupt nature are the ſupernatural acts of Faith?

Was there ever a greater miracle under Heaven, excepting the Incarnation of the Son of God, than the working of faith in an unbelieving heart? Is not every ſaving faith a ſtanding Miracle? Oh! what a contradiction is it to carnal wiſdome, and corrupt Nature, to aſſent and conſent to the imputed righteouſneſſe of Chriſt? What a painful thing is it to carnal hearts, to part with right eyes, and right hands, every beloved luſt for Chriſt? How many thouſand ways are there to Unbelief or commun faith, but oh! how narrow, yea indiviſible is the way to ſaving faith? Commun faith growes among roſes, but Saving faith among thornes. What a grand deceit therefore is it, to conceit Saving faith eaſie and commun? Certainly he never yet believed aright, that has not in ſome meſure had experience, *What a difficult thing it is to believe aright.*

Corol. 5. Believers have much of Unbelief in them.

5. Hence likewiſe we may conclude, *That Believers themſelves, have many Reliques and Remains of Unbelief in them,* Alas! how much darkneſſe is there mixed with their Notions, of the good things that belong to their peace? How much diſſent is there in their aſſent to Evangelic truths? Its true, they dare not, when they are themſelves, reject the good things of their peace; ay, but do they not too oft neglect, and undervalue the ſame? Are their Apprehenſions, and Impreſſions ſuitable to the worth of thoſe objects they believe? How then comes it to paſſe, that on the interpoſure of ſome tentation,

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they turne aside to lying Vanities? Are not Believers themselves oft very confused, and instable in their assent to evangelic Mysteries? Yea, have they not sometimes many prevalent suspensions, hesitations, and douts touching the sacred Scriptures, and their Divine Autoritie? How oft have many sincere Believers been violently assaulted with Atheistic thoughts, that there is no God? What *a sealed Book*, and dark saying is the whole Gospel, to many afflicted Consciences, in times of Desertion? In times of distresse, how oft doth their Faith question the realitie of the Promisses? Whats the reason why many true Believers are so much shaken, in some difficult cases, but because they do not bottome their Souls on the immutable faithfulnesse of God in his Promisses? Are not the gracious offers of the Covenant most rich, abundant, and free? How then comes it to passe, that Believers are so poor and low in Grace? Is it not from their want of Faith, to draw out that fulnesse that is contained in, and offered by the Covenant? Have not Believers Gods immutable Word, Oath, and Fidelitie to confirme his Covenant? And yet, lo! How backward are they to trust him in any straits? How frequently do Believers stagger in their adherence unto Christ? How much are they off and on, up and down, fast and loose with Christ? How little are they acquainted with the applicatorie, appropriating Acts of Faith? What great things might Believers receive from Christ, had they but a great faith to

expect and receive them? How seldome are the most of Believers in realising believing views of approching Glories? What obscure, and strained notions have they of Eternitie? Had we eternitie in our eye and heart, how would the view thereof darken the glorie of this lower world? Did Believers eye much their home, how vigilant, active, and vigorous would they be in their way thither? Life and death are the same thing to one that daily expects the coming of his Lord: But oh! How apt are Believers themselves to put far from them that great day? Were not the the wise Virgins overtaken with fits of slumber aswel as the foolish? Again how little can the most of Believers acquiesce and rest satisfied in Christ, as the alone spring, and mater of their life? Do they not sometimes conceit, that there is some grace, or other good, to be found out of Christ? And are they not hereby oft inveigled to wander from Christ? Ought not the heart to be where the treasure is? And is not the Believers treasure in Christ? How then comes it to passe, that he is so little satisfied in Christ, but for want of faith in him? Moreover, how short-spirited and impatient are many Believers? What confined and narrow hearts have they under the crosse? Do not the length, and weight of their burdens oft make them extreme short-spirited, as Exod. 6. 9. *for shortnesse* of Spirit? So *Num.* 21. 4. its said, *They were short-spirited, because of the way*, i.e, *the length* of their sufferings *shortned* their spirits; they could

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not in patience poſſeſſe their ſouls: and many of them were true Believers for the main. Oh! how ſoon do ſuch ſhort-ſpirited Believers deſpond, and ſink under their burdens? What faintings under duties are they obnoxious unto? How ſtraitned are their ſpirits as to preſent, or expected mercies? What murmurs and diſcontents have they againſt the Yoke, and Croſſe of Chriſt? Yea, how diſſolute, ſoft, and feeble are they in reſiſtance of Tentations? How timorous and faint-hearted at the approche of difficulties? Whence procede Believers black and diſmal Imaginations under Deſertions, but from their Unbelief? Is is not hence alſo that they are ſo humorous, and il-minded towards Chriſt; ſo apt to raiſe black lies and ſlanders of him? Do not their unbelieving hearts change Chriſt into another Chriſt, by covering his face with a maſque of hatred and diſpleaſure? Oh! How much are the ſinews of many poor believing ſouls ſhrunk; how much are their ſpirits cramped and diſpirited by Unbelief, ſpecially in caſes of ſoul-trouble or tentation? So great is the prevalence of Unbelief in many ſound Believers.

Corol. 6. Infidelitie the greateſt ſin.

6. Hence we may further collect, *That Unbelief is a ſin of the firſt Magnitude, a great myſterie of Iniquitie; the greateſt Monſter that ever was.* This naturally flows from the former *Idea* and explication of Unbelief: For if the character and nature of Unbelief be ſo comprehenſive; if it ſeize ſo much on the vitals of the ſoul, then certainly it muſt needs have

have a very maligne and venimous influence on al ſin; yea, it muſt contain in it the *malignitie*, and *poiſon* of al ſin. Oh! What a prodigious Sin is Unbelief? What *Abyſſes* and depths of iniquitie are there in the bowels of it? We have ſeen how it infuſeth itſelf into the whole ſoul, and diſpirits al the faculties thereof; Oh! what darkneſſes and miſts doth it infuſe into the mind? How fooliſh and ſottiſh doth it make ſinners? What grand miſtakes and prejudices doth it breed, touching al the good things of our peace? How ſtupid and ſenſeleſſe doth it make conſcience? What a world of ſecuritie, and falſe peace doth it produce? What made the old world ſo ſecure before the Deluge came, and ſwept them al away, but their Unbelief? How comes it to paſſe that both wiſe and fooliſh Virgins ſlumber, before the coming of the Bridegroom, but from their Unbelief? What makes ſinners ſo ſtout-hearted and oppoſite to the righteouſneſſe of Chriſt, but their Infidelitie, *Iſai.* 46. 12? How comes it to paſſe that Sinners are ſo inflexible as to al Chrſts gracious offers, but flexible towards ſin, and its allurements? What is it that fortifies the heart ſo much in its adherence to Idols, and falſe objects of truſt? What makes mens wils ſo rebellions againſt Chriſt, yea deſtroyeth obedience in the principal root thereof? Are not al theſe the fruits of Unbelief? Oh! What a lazy, ſlothful, remiſſe, and ſoftnatured thing is Unbelief, as to al that is good? And yet how vigorous and active is it in, and for the

the production of al ſin? Yea, is not Unbelief virtually al ſin? Doth it not breed, preſerve, foment, incourage, actuate, and ſpirit al ſin? Whence procede the great errors of mens minds, hearts, and lives but from Infidelitie? How comes it to paſſe that ſinners are ſo haſty in ſnatching at preſent goods, but ſo ſlow-hearted and backward in cloſing with the good things of their peace? Surely it is from Unbelief. Whence ſpring mens confuſions, and diſtractions of heart in times of trouble, but from their Unbelief? Whence alſo ſprings al that formalitie, and deadneſſe in duties, but from Unbelief? Is not this alſo the cauſe of mens hypocriſie both in heart and life? Oh! what a world of irregular and exorbitant paſſions doth Unbelief worke in mens hearts? What makes the ſenſual world ſo tenacious in adhering to ſenſible good, but their Unbelief, as to good things hoped for? May not then every ſin deſervedly cal Unbelief, father? Is not this ſin of Infidelitie to be found at the end of every ſin? Whence ſpring the main exorbitances, and diſtempers of mens hearts and lives, but from Infidelitie? Men diſcourſe variouſly what was the firſt ſin by which *Adam* fel; but have we not much reaſon to believe, that Unbelief was *Adams* firſt ſin, which opened the dore to al ſin and miſerie? For had not *Adam* disbelieved the Word of God, which threatned him in the day that he did eat of the forbidden fruit he ſhould die, he had not believed Satan. And as Unbelief at firſt opened the dore to al ſin,

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ſo doth it not ſtil hearten, and improve al ſin? Yea, is it not the prodigious womb of al ſin? Yea, has it not more of ſin than any, or al other ſins? Its true, ſcandalous ſins have more of *Infamie*; but has not Infidelitie more of *obliquitie*, and guilt in it? Is not that the greateſt ſin, which is againſt the greateſt Laws, and Obligations? And is not Infidelitie againſt the greateſt Obligations that ever were, even a Covenant of Grace; which makes ſuch free, ſuch ful, ſuch rich, ſuch ſuitable, ſuch general, ſuch importunate, ſuch heart-ſatisfying offers of Grace? And can there be a greater law, than the Mediators evangelic law; which is compoſed of ſuch ſweet alluring precepts, and promiſſes? and yet lo! how doth Unbelief oppoſe the royal Law of Chriſt? Oh! what a world of rebellion lies wrapt up in the bowels of Infidelitie? How doth it ſcorne, reject, yea ſpurne at bowels of evangelic Love, and Grace? Yea, is it not extremely oppoſite to al the principles of obedience? Is there not alſo abundance of Idolatrie in Infidelitie? Can there be a worſe Idol than ſelf idoliſed? And doth not every Unbeliever idoliſe his own carnal wiſdome, his proud wil, his commun gifts, his ſelf-ſufficience, his legal Righteouſneſſes, and ſeeming good duties? Is not the Unbelievers ſelf-dependence the worſt piece of Idolatrie? Doth not every Unbeliever by depending on himſelf, as his firſt principle, and laſt end, make himſelf his God? Again is there not an Hel of Blaſphemie in Infidelitie? Doth not every

every Unbeliever, by his ſecret, or open murmurs againſt God raiſe many black lies, and ſcandals on God? Yea, what are the Unbelievers diſcontents againſt God, but, in the Scriptures account, a *curſing* of God, as *Job* 1. 11,22? Laſtly is there not a world of *Atheiſme* in al *Infidelitie?* Doth not Unbelief, at one ſtroke, take away the Scriptures, God, and Chriſt, and al the good things of our peace? As the Unbeliever doth by his ſelf-dependence *deifie* himſelf, ſo doth he not alſo by the ſame undeifie the true God? Thus we ſee what a prodigious monſtrous ſin Unbelief is.

7. This Notion of Infidelitie, as before explicated, *Juſtifies God, in his moſt ſevere procedures againſt al Unbelievers.* Alas! what blame may be laid upon the holy God, for hiding the things of his peace from the Unbelievers eyes, when as he wilfully ſhuts his eyes againſt them? Has the Unbeliever any thing to object againſt Chriſt, for not healing his wounded ſoul, ſeing he wilfully rejects the Medicinal Grace, and Bloud of Chriſt, which are the only remedies for his healing? If ſinners wil juſtifie their unbelief, which is ſo much condemned by God, is it not juſt with God to condemne them for it? So long as Unbelievers deſpiſe Goſpel-love, and Mercie, is it not juſt that Goſpel-vengeance take hold of them? What more equitable than that ſuch periſh in their ſins, who reſiſt al the ſweet attractives and allurements of Grace, by which Chriſt endeavors to draw them out of

Corol. 7. *God juſtified in his ſevere procedure againſt Unbelievers.*

of ſin and miſerie? Doth not Infidelitie diſpirit and make void al Ordinances, and means of Salvation? Who then can be blamed, but the Unbeliever, for his own damnation? Is not Infidelitie the higheſt *Treaſon* againſt Heaven? Can then any puniſhment be too ſevere for it? Doth not Unbelief, as has been intimated, darken al the glorious Attributes of God? Is not the wiſdome of God eſtimed mere folie by it? Doth it not rebel againſt the Soveraintie of God, by placing the ſinners wil above it? Doth it not make the Faithfulneſſe of God unfaithful; Yea, give the lie to it, by queſtioning the truth of his Promiſſes, 1 *John* 5.10? Oh! how warme, how large, how tender, how rolling are the Bowels of Free-grace towards ſinners? But doth not Unbelief ſpurne at thoſe bowels, by ſhutting the heart againſt them? Is not the Omnipotence of God *limited*, yea counted mere Impotence by Infidelitie, *Iſai.*40.27,28,29? How doth it likewiſe trample on the patience, and forbearance of God? Is it not then moſt righteous, that the great God, who is thus injured, and abuſed by Infidelitie, ſhould revenge his own quarrel thereon? Again, how doth Infidelitie *ſlander*, *reproche*, and undermine Chriſt, the great Mediator of Life and Salvation? Is not Chriſt the greateſt *Inſtitute* and Ordinance of God? Is he not appointed by God as the alone Savior of Mankind? And yet, lo! how do Unbelievers reproche and oppoſe him? Is not Chriſt greatly undervalued, when his gracious offers are rejected? Can we abuſe

Chriſt

Christ more, than by oppoſing the good things offered by him? Is it not a bloudy crime to meet Christ's Grace with reſiſtance? Oh! what an Hel of Iniquity lies in this ſin of Unbelief, in that it is a *deſpiſing* of Christ's bleeding, drawing Love? Is any ſin a greater burden, and pain to Christ than Infidelitie? Is he not hereby *wearied*, Eſa. 7. 13? Yea, is not Christ greatly *mocqued*, and *ſlandered* by Unbelief? Yea, doth not Infidelitie *rob* Christ of al his Mediatorie Offices, and Perfections? Yea, is it not the ſoreſt *Crucifixion* of Christ? Did not *Judas*, the *Jews*, and *Pilate* pierce Christ more ſorely by their Unbelief, than by their acts of betraying, and condemning him? Now if Infidelitie be ſo injurious to Christ, is it not juſt with him to vindicate ſuch injuries? Yea, indeed, What are al the Unbelievers jugements and torments, but ſuch as he *electively*, and *voluntarily* draws upon himſelf? Are any Evangelic Unbelievers damned, but ſuch as *wilfully* elect Death before Life? Do not al they that reject Christ, *electively* embrace Death, *Prov.* 8. 36? And has the Unbeliever any reaſon to complain againſt God for condemning of him, ſeing he is unwilling to be ſaved? Is not this the main that Christ expects from evangelic Unbelievers, that they willingly accept Grace offered to them? And if they wil not, who is to be blamed, but their own perverſe ſtubborne wils? Do not they *deſervedly* periſh, who *wilfully* periſh? If ſinners wil be ſo cruel, ſo *bloudy-minded*, as to murder their own ſouls by unbelief, they

they muſt blame none but themſelves for their ruine: the righteous God is ſufficiently vindicated from any imputation againſt him. Oh! how wil this ſilence, and ſeal up the lips of Unbelievers unto al eternitie, that Grace and Life was offered to them, but they voluntarily choſe death before life? What pleas can ſuch have, why they ſhould not be damned, ſeing they wilfully ruſh into ways that lead to damnation?

CHAP. IX.

Practic uſes. *1. Studie the Myſterie and Cauſes of Infidelitie. 2. Lament over the prevalence of it. 3. Examine how far it prevails. 4. Abjure it as the worſt Hel. 5. Purſue Faith as the higheſt Intereſt, and Spring of the Divine Life.*

Uſe 1. Of Advice to ſtudie the Nature and Influence of Infidelitie.

WE now procede to a more cloſe, and practic Application of theſe general Notions of Infidelitie. And the firſt *Uſe* we ſhal make of this Doctrine, is, by way of general Advice unto al, both Believers and Unbelievers, to ſtudie much the black nature, and venimous Influences of Infidelitie. Certainly, if Sinners were but wel acquainted with that Myſterie of Iniquitie, that is wrapt up

up in the bowels of Infidelitie; and how pernicious this ſin is to their ſouls, were it poſſible that they could pleaſe themſelves in it as they do? Alas! Can we imagine, that Unbelievers would ſit down ſo quietly under the chains & fetters of their unbelief, were they but in a ſerious manner apprehenſive of it? But ah! here lies the great damning ſin, and miſerie of the Unbelieving World, men are not deeply and feelingly ſenſible of the burden, and ſtings of an unbelieving heart. How few are there, who obſerve and mourn under the ſecret veins of Infidelitie, that loge in their hearts? Where is that ſoul that lamentes, day by day, his want of *a particular, ſupernatural, ſpiritual, diſtinct, certain, firme, evangelic, ful, prevalent, affective, effective,* and *transformative Aſſent* to *the good things that belong to his peace?* Do not many great Profeſſors ſeem to aſſent to the Myſteries of the Goſpel, but yet really diſſent from, or, at leaſt not live up to them? Have not many the name of Believers, who yet never felt the virtue, and efficace of faith? Do not many pretend to a kindneſſe for *Chriſt*, who yet ſecretly hate him in their hearts? How few, yea very few, among the croud of profeſſed Believers, live under the *vital power* of Faith? May we not, without breach of Charitie, judge thoſe to be under the power of Unbelief, who were never truly ſenſible of the power of it? Is not Infidelitie, as it has been ſhown, the greateſt ſin, and therefore ought to have the greateſt ſenſe? What is the main and firſt worke of the Spirit of Bondage but

to convince the unbelieving world of their unbelief, as *John* 16. 9? And can men be convinced of it, unleſſe they ſtudie, and obſerve the nature and workings of it? Why is it that the moſt of men do account Infidelitie ſo ſmal a ſin, but becauſe they never inquired into its black ugly Nature and Aggravations? How comes it to paſſe, that many take part with their Unbelief, but becauſe they are not ſenſible, what a miſchievous pernicious thing it is? Alas! Did men ſtudie, and believe what an hainous ſin Infidelitie is, how would they abominate and loath it? What ſpeed would they make to be rid of it? Yea, why is it that Believers themſelves are ſo much under the prevalence of Unbelief, but becauſe they have not that ſenſe of its indwelling, and prevalence, which they ought to have? Did Believers meditate much of, and mourne under the evils of an unbelieving heart, ſurely they would not be ſo much troubled with it as they are. Oh! What a rare thing is it for Believers to have a quick ſenſe of Unbelief? What better argument and marque can we have of a ſound Believer, than a daily ſenſe of, and humiliation for Unbelief? Yea, is it not a good ſigne of much growth in Faith and other Graces, to be inwardly acquainted with, and troubled for the remains of Infidelitie dwelling in us? Do not the beſt and moſt improved Chriſtians uſually complain moſt of this ſin? Oh! What an inviſible, ſlie, and ſubtile ſin is Infidelitie? How long doth it lie lurking in the ſoul, before

fore it be obſerved? Doth it not, like ſome cunning Politicians, animate and encourage every ſin, yet concele itſelf in al its actings? Doth it not then greatly concerne al, both Believers and Unbelievers, to ſtudie wel the *Nature*, *Cauſes*, and maligne *Influences* of Unbelief? Oh! how much of Infidelitie might we find in every ſin, were we but wel-skilled in the nature, and workings of it? But, alas! what *Myſteries* and *Riddles* are Unbelievers to themſelves? How unacquainted are they with the ſpiritual, cunning, and ſubtile turnings and windings of their unbelieving hearts? Is it not then the great concerne of al, to be greatly intent on the ſtudie of, and inquiſition into the *Nature*, *Operations*, and *Effects* of Unbelief?

Studie the Cauſes of Infidelitie.

But above althings we ſhould much contemplate, and inquire into the *Cauſes* of Infidelitie. Is not he the wiſeſt *Philoſopher*, who contemplates, and underſtands beſt the *cauſes* of things? And do not men account him the moſt able *Phyſician*, who gives the beſt conjecture at the Cauſes of a Diſeaſe? So in like manner may we not repute him among the moſt underſtanding Believers, who is beſt skilled in diſcerning the Cauſes of Unbelief? Surely althings are beſt known in and by their Cauſes: O then! if thou wilt underſtand the black nature of Infidelitie, ſtudie and inquire narrowly into its Cauſes: Inquire into that *Soverain*, *venimous*, black *darkneſſe*, which dwels in Conſcience, and makes al the good things of thy peace to diſappear. Oh! What a Veil doth this thick ſpiritual darkneſſe draw

1 Spiritual darkneſſe.

on al the excellences of Chriſt? How doth it ſtain al the *Beautie*, and *Glorie* of Evangelic offers, made to the unbelieving Soul? Oh! what an efficacious influence hath the darkneſſe of Conſcience, on the darkneſſe of Infidelitie? Studie alſo how much *carnal reaſon* doth promote Infidelitie. What more contrary to Faith than carnal reaſon? When men endeavor to meſure the *Promiſſes*, or *Providences*; the Words, or Workes of God by carnal wiſdome; what black jealouſies, and ſuſpicions of Gods love, care, and faithfulneſſe procede thence? How is the Unbelievers heart filled with black ugly prejudices againſt Chriſt, and al the offers of his Grace? The leſſe of carnal reaſon, there is mixed with Faith, the more pure it is. Again obſerve how much *carnal Securitie* doth foment, and promote thine unbelief. Is not a ſecure Conſcience ever an unbelieving Conſcience? When men conſider not the things that belong to their peace, how can they underſtand, or believe them? What made the old World ſo much disbelieve the approching Deluge of Gods wrath, but their wretched ſecuritie? Its true, Unbelief is oft the cauſe of carnal ſecuritie, but is it not alſo as oft the effect of it? Is not the Securitie of the wiſe and fooliſh Virgins, made a cauſe of their Infidelitie, *Matthew* 25. 5? Is not faith maintained by an inward, tender, feeling ſenſe; and Unbelief by the want of ſuch a ſenſe? Further, take notice how much *ſelf-love* doth feed, and nouriſh thine Unbelief? What *ſelf-dependence* and *ſelf-ſeeking* it workes in thee? How *ſoft-natured*,

2. Carnal Reaſon.

3. Carnal Securitie.

4. Self-love.

natured, and *faint-hearted* as to Dutie, but *ſtout-hearted* and reſolute againſt Chriſt, and al his gracious invitations, it makes thee? Oh! Studie how much ſelf-love fortifies thy heart againſt al the good things of thy peace; but expoſeth and layes it open to al the tentations of Sin and Satan. Conſider alſo how much *Spiritual Pride* contributes to thine Infidelitie: Oh! how craftie and cunning is the pride of Infidelitie? and how much are the Unbelievers bands ſtrengthened hereby? Meditate alſo on thy *ſhort-ſpiritedneſſe*, and its venimous influence on thine unbelief: How contracted and narrow is the Unbelievers heart? And how much is his unbelief promoted hereby? A *confined*, *ſhort*, *ſtraitned* ſpirit is alwaies *puſillanimous*, feeble, and unbelieving, as *Exod. 6. 9.* Laſtly, Examine if there be not ſome *baſe*, *darling luſt* lurking at the bottome of thy wil, which ſecretly *feeds*, and *fortifies* thine unbelief. Oh! what large proviſion doth any beloved luſt make for Infidelitie? How much is its *Throne* maintained by it? What ſtout arguments do darling luſts urge againſt Chriſt, and al his gracious offers? Theſe with ſome other are the *principal cauſes*, and moſt bitter roots of Infidelitie, the obſervation and diſcoverie of which, wil be of great uſe for the ſubduing of this ſin. But the more ful Inquiſition into the Cauſes of Infidelitie wil be the entire Subject of the ſecond part of our Diſcourſe touching Unbelief.

5. Spiritual Pride.

6. Short-ſpiritednes.

Laſtly, Beloved luſts.

2. Another practic Improvement we may *Uſe* 2.

Of lamentation and humiliation for the prevalence of Infidelitie.

make of this Doctrine, is *by way of ſad Lamentation, and Humiliation for the prevalence of Infidelitie in the world, even among Profeſſors.* Is the *Idea*, or viſage of Unbelief ſo black and ugly? Are its Influences ſo *venimous*, and contagious? How then comes it to paſſe, that this knowing world is enamored, and fallen in love with it? Could any ſober mind imagine, that a thing ſo deformed, and pernicious, ſhould ſeem ſo amiable and deſirable in the eyes of men? Was it ever known, that the Leper was amorous of his Scabs; or the Begger in love with his Rags; or the Priſoner with his Fetters; or the wounded Perſon with his bleeding Wounds? How then comes it to paſſe, that the Chriſtian world is ſo much amorous of, and delighted in Infidelitie; which is the worſt leproſie, povertie, deformitie, and miſerie, that the Soul partakes of? Yea, how comes it to paſſe, that Believers themſelves have ſuch reliques and remains of Unbelief in them; and that in ſuch days as theſe are, wherein Evangelic *Light*, *Love*, and *Grace* ſo much abound? Hath not our bleſſed Lord taken al the courſes and means that may be, to cure men of their Infidelitie? As to the encouragements and motives to believe, doth he not ſhew himſelf as kind as kind may be? Has he not given al manner of warrants, yea commands for men to believe? Doth not the Covenant of Grace give as good law-right, as may be, for al that wil to come and embrace the good things that belong to their peace? Are not the *offers* of

the

the Covenant *general*, *free*, *abundant*, and moſt *affectionate?* Is not Chriſt more willing to ſave, than ſinners are to be ſaved? As to *means*, what can God do more, than he has, in ſaying, *Here is my Son, my Spirit, my Goſpel, and al the good things of My peace; take al, and welcome?* And are not the *termes* on which al theſe good things are offered, moſt eaſie to any that is but really willing to be happy? Yea, are not the means vouchſafed by God, to cure our Infidelitie in theſe light-ſome days, much greater, than in former days? Whence then is it, that men continue in their Infidelitie, and that with ſo much delight? Has Chriſt condeſcended ſo low in the offers of his Grace, and do ſinners ſtil perſiſt in their rejecting, or not improving ſuch rich and gracious offers? Oh! What mater of ſad contemplation, and Lamentation is here? How ought every eye to weep apart, and every heart to bleed *apart*, for *perſonal*, *domeſtic*, *Eccleſiaſtic*, and *National* Infidelitie? Alas! how true, too true, is that prediction of our Omniſcient Lord, touching theſe laſt days, Luke 18. 8. *Nevertheleſſe when the Son of Man cometh, ſhal he find faith on the earth?* Who knows how near this coming of the *Son of Man may be?* May we not conjecture, that ſome great coming of the Son of Man cannot be far off, becauſe faith is ſo much departed from the earth? Was there ever, ſince the coming of our Lord in the fleſh, more light, and yet more *Atheiſme* in the world? Is not the disbelief of the main Articles of our faith,

the only faith and belief that is to be found among ſome? Are not al the great *fundamentals* and *vitals* of faith ſtruck at by ſome, who would count it an high affront to be judged Unbelievers? Yea, to come nearer home, have we not cauſe to fear, that many, who paſſe for ſhining Believers, wil one day appear to be rotten-hearted Unbelievers? Yea, to leave others to their ſupreme Judge, have we not al cauſe to lay our hands on our hearts, and condemne our ſelves of much Infidelitie? If thou art not ſenſible of much Unbelief indwelling in thee, is it not a ſad Symtome, that thou haſt nothing, or at beſt, but very little of true Faith in thy heart? May we not ſafely ſay, That he never truely mourned for any ſin, who never mourned for Infidelitie, which is at the end of every Sin? Oh! what lamentable ruines has Unbelief brought on many flouriſhing Churches? And may we expect to be exemted from the like ſtrokes of Divine juſtice, unleſſe we lament, and mourn over our Unbelief, which deſerves the ſame? Take theſe Motives to provoke thine heart to a deep Lamentation and Humiliation for thine own, and other mens unbelief. (1) Unbelief is, as has been ſaid, the greateſt Sin, and therefore ought to worke in us the greateſt ſenſe and humiliation. (2) If thine heart be not deeply humbled for thine Unbelief, thou wilt ſoon be overcome by it. (3) The more thy ſoul is melted under the ſenſe of Unbelief, the more evangelic and ſpiritual it is. What better marque is there of a ſpiritual, yea of a believing heart, than a

deep

deep ſenſe of, and humiliation for Unbelief? It is a great proof of our Faith, yea, of an eminence in Faith, to mourne greatly under Unbelief. (4) A little unbelief in Believers is much worſe than much unbelief in others; becauſe Believers have greater *Obligations*, *Encouragements*, *Aſſiſtances*, and *Means* to believe. (5) Not to be humbled for the Unbelief of others, whether Churches, or State, is to partake with them in their ſin; and ſo to expoſe our ſelves to their approching jugements, at leaſt temporal.

3. *This lays a deep and eſſential obligation on al, to examine accurately, how far they fal under the Guilt and Power of Infidelitie.* If the Nature of Unbelief be ſuch, as hath been deſcribed, then ſurely it concernes al to examine how far it prevails in them. Doth not the great *Reſſemblance* that there is between ſaving Faith and commun, oblige al to trie of what *ſtampe*, and *make* their faith is? Alas! how much commun *Aſſent* is there, which paſſeth for ſaving? What a great *veriſimilitude*, or likeneſſe is there between the *notional* Aſſent of Unbelievers, and *real Aſſent* of true Believers? Do not many knowing Profeſſors ſeem to receive the Word of God, as the Word of God, who yet indeed receive it only as the word of men? Have not many *contemplative* Profeſſors ſublime, and raiſed Apprehenſions of ſpiritual Myſteries, and yet al the while their aſſent to them is but *carnal* and *natural?* Do not ſome ſeem deeply convinced of, and confirmed in *evangelic reports*, who

Uſe. 3. Of examination, whether thy faith be ſaving, or only commun.

who yet yield but a *legal*, *ſtaggering* aſſent thereto? Doth not the vigor and ſtrength of many mens aſſent ariſe from ſome tranſient worke of the *Spirit of Bondage*, rather than from a deep apprehenſion, and valuation of Evangelic objects, which they aſſent unto? Again, how eaſy is it for men to be miſtaſten in their *Conſent* to the good things of their peace? Do not many ſeem very forward in electing of Chriſt, who yet retain ſecret reſerves for ſome beloved Idol? Are not too many, from the force of legal convictions, compelled to cloſe with Chriſt, who yet ſecretly hate him at heart? How many adhere to Chriſt in Profeſſion, and yet adhere to the world, or luſt in Affection? Are there not many, who ſeem to recumb and lean on Chriſt for life, but yet really recumb, and lean upon ſelf? Oh! what a world of convinced ſinners take up with a *ſpurious* or *commun* faith inſtead of ſaving? How dreadfully do *millions* of Unbelievers delude themſelves with a ſick dream, and ſhadow of commun faith? Alas! what an eaſie mater is it for Profeſſors, in theſe knowing times, to miſtake commun faith for ſaving? to deceive themſelves and and others with a *forme* or *picture* of faith, and yet to remain under the *real power* of Unbelief? It is indeed very difficult to gain a true ſolid divine Faith: but oh! how eaſie is it to take up with a ſeeming faith; which yet ſhal look as much like ſaving faith as may be? Oh! how ſecurely doth Infidelitie lurke in many poor ſouls, under the

the vizard of Faith? Doth not commun faith oft look ſo demurely, as that you can very hardly diſcerne its difference from ſaving? Are not the moſt of Profeſſors too ſoon ſatiſfied in their own faith? Do not multitudes of awakened ſinners lay their conſciences aſleep, or amuſe themſelves with the apparences of faith? Is not every Unbeliever, yea Believer alſo, a myſterie to himſelf? How much then are we al concerned to make a narrow ſcrutinie into our hearts, and to examine whether our Faith be of the right kind? Oh! What a fooliſh and dangerous thing is it, for any to deceive themſelves with falſe Images and Apparences of Faith? Is not the leaſt error here *fundamental?* Alas! What a poor felicitie is it, to ſteal ſilently to hel, in a fond perſuaſion of being Believers, when as our faith hath no foundation, but in our own ſick dreaming Phantaſies? Of what uſe wil a *Forme* of Faith, without the *Power* of it be, unleſſe to ſinke us deeper into Hel? To have a Notion of Faith, and yet to live under the practice of Unbelief, what wil this ſerve for, but to *concele*, and *fortifie hypocriſie*, and al manner of ſpiritual luſts in the heart? Doth not this then further oblige us, to examine ſtrictly what we are as to Faith and Infidelitie? Again, if after al this men wil not examine and uſe the means to diſcover their ſtate, are not ſuch willingly deceived? And if men are willingly deceived in this particular, do not they willingly periſh? And oh! What a ſting wil this be to torment wilful

Unbelievers

Unbelievers in Hel, that they were ſo willing, and took ſo much pains to deceive themſelves with a mere ſemblance, and ſhadow of faith; but were no way willing, and took no pains to examine their hearts, thereby to undeceive themſelves, and lay a foundation for ſaving Faith? Wil not this make the Evangelic Unbelievers Hel ſeven times hotter than al other Hels, that he took ſo much pains to deceive and ruine his ſoul; but was not willing to take a little pains to undeceive, and ſave his ſoul? Oh! What cruel ſelf-murder is this? Doth it not then nearly, and greatly concerne us al to make a very curious *examen*, and ſtrict reſearch into our hearts, touching our faith, whether it be *ſaving*, or only *commun*? O that Profeſſors would put ſuch Queſtions as theſe, unto their Conſciences, and never deſiſt, til they have brought the whole to ſome good iſſue.

Heart examens by way of Soliloquie.

Its true, I have a Notion and Forme of faith; but have I indeed the real Power and Virtue of Faith? Am I not rather under the Dominion and Prevalence of Infidelitie? I aſſent to ſome words of God that are agreable; but do I not diſſent from ſome other which diſagree with, and croſſe my luſts? I do receive the word of faith; but have I Faith mixed with the word I receive? Mine awakened Conſcience attendes to the joyful ſound of the Goſpel; but doth not my luſtful heart attend as much to allurements of luſt? The Peace of the Goſpel is pleaſing to my wounded Conſcience; but are not the duties of the Goſpel diſpleaſing to my rebellious heart?

My

My mind hath ſome eſtime for the good things of my peace; but has it not as great eſtime for the good things of this world? Have I a right valuation of thoſe things I hope for? Mine aſſent *to Evangelic truths, and Myſteries ſeems firme and ſtrong; ay, but doth it leave ſuitable impreſſions on mine heart? Is it vigorous, affective, and active? Doth it kil my luſt, and give life unto my ſoul? Moreover, O my ſoul, thou ſeemeſt to have a good liking to Jeſus, the Savior; ay, but haſt thou as good a mind to Chriſt,* i.e, *as anointed by the Father to be King over thy luſts, perſon, and goods? Art thou brought over to a voluntarie, free, cordial, complete, and fixed cloſure with him, as offered in the Goſpel? Canſt thou take a whole Chriſt, with thy whole heart, and that for ever? Doeſt thou give Chriſt that place in the Intention and Bent of thy Wil, which belongs to him? Hath his Lave and Grace the Soverain dominion over thy Wil? And is thy wil bended to a correſpondence with his Divine Wil? Canſt thou be content to be nothing, that Chriſt may be althings to thee? Is his Glorie thy laſt and utmoſt end? And is it thy joy to ſee althings to ſuit with his end, though they may croſſe thine own private ends? Wil nothing but Chriſt content thee? Art thou reſtleſſe 'til thou attaineſt to the enjoyment of him? Is this the grand motive of thy ſeeking after Chriſt, that thy good is laid up in Him, and not in thy ſelf? And art thou wholly for Chriſt, as he is wholly for thee? Doeſt thou adhere to Him with a plenitude of Wil, as the Iron to the Loadſtone? Canſt thou do much for, and yet truſt in*

nothing

nothing but Christ? Art thou obsequious and obedient to the Spirits dictates, as to thy supreme Conductor and Director? And when thou comest short of honoring Christ by Obedience, doest thou honor Him by humble acknowlegement, and Dependence? Canst thou wait on, and adhere to Christ in his Ordinances, albeit thou feelest no sensible impartments of comfort, peace, and quickening? These, or such like questions, which take in the spirit and life of Faith, thou shouldest frequently put to thy soul, and never desist from urging of them, 'til thou hast brought the question to this Conclusion, *Whether thou art a true Believer or not?* If thou desirest more expresse rules to examine thy state by, then take those mentioned in the foregoing Chapter, *Corollarie* 2. touching the *Differences between saving Faith and commun:* Whereby thou mayest, with the concurrence of Divine illumination, arrive to a wel-grounded persuasion, *Whether thy faith be only commun, or saving.*

Use 4. Of Exhortation to deal with Infidelitie as our worst enemie.

(4.) *This also affordes mater of exhortation unto al, to abjure and abandon Infidelitie, as the worst enemie in the world; yea, worse than Satan, or Hel itself.* Can there be a worse enemie, than that which deprives us of our chiefest good? And is not this the grand design of Infidelitie? Yea, doth it not put a bar to al Mercie, but open the dore to al Sin and Miserie? How sottish, and fooliſh doth it make Sinners? What a dul, lazy, remisse, loitering spirit doth it breed in Men? Yea, how negligent, slow-hearted, and backward to whatever

ever is good, are Believers themſelves, ſo far as Unbelief prevails on them, *Luk.* 24. 23? O! how doth it *ſlug* mens ſpirits in whatever good they are about? What a *clog* is it to the ſoul in al its ſpiritual Exercices? How doth it *crampe*, and diſpirit the Affections, thoſe feet of the Soul? What ſtubborneſſe, rebellion, and obſtinace doth it infuſe into the Wil? How much doth it *diſtract*, *deaden*, and *harden* the heart in al duties? How lean, poor, and barren in Grace, and gracious fruits are many Believers, by reaſon of their prevalent Unbelief? Doth it not alſo take off the *Beautie*, *Luſtre*, and *Sweetneſſe* of Mercies received, or expected? Oh! how bitter are many ſweet Mercies when mixed with Infidelitie? Yea, doth it not turne al Mercies into Curſes, to thoſe who are under the complete dominion of it, as *Rom.* 11. 9? And how many choiſe Mercies are Believers deprived of by reaſon of their Unbelief? Whence ſpring their groundleſſe troubles of Conſciences; their misjugements, and miſtakes about their ſtate; their heart-faintings, ſinking diſcouragements, and deſpondences under Deſertion; their hard and ſcandalous thoughts of Chriſt, his Heart, and Diſpenſations towards them, but from their Infidelitie? Oh! What a ſting doth it put into al afflictions? How burdenſome, and irkeſome is the Croſſe of Chriſt to the unbelieving heart? How ſweet and eaſy is the bitter, heavy Croſſe ſo far as Faith prevails? But, oh! What a troubleſome, vexatious neighbor is Infidelitie?

tie? How doth it torment the heart, and cauſe it to pine away, and conſume to nothing, even under groundleſſe expectations, and needleſſe fears of trouble? May it not become a true Proverb, *Much Infidelitie, and much Sorrow?* How do afflictions pinch, and gal unbelieving ſpirits? How unable are ſuch to ſee any good in afflictions? What need have afflicted perſons of Faith? Again, how ſoon doth Infidelitie betray us into the hands of every *Tentation?* Faith hath *Omnipotence* engaged for its aſſiſtance: but oh! what a poor, impotent thing is Unbelief? How unable is it to to conflict with ſmal Tentations? Satan is oft the father, but is not Unbelief the mother of al Tentations? What made *Adam* and *Eve* yield to *Satan*'s tentation, but their Infidelitie? Was not this alſo that which made *Judas* betray, *Peter* denie, and the Jews crucifie the Lord of Glorie? Its true, when the Tentation is aſleep, the unrighteous man is righteous; the unclean perſon is chaſte; the paſſionate man is meek; the invidious man is kind; the avaricious man is liberal; the unfaithful man is faithful: but oh! when the tentation is awakened, how ſoon doth Unbelief betray the heart into the hands of theſe, or the like corruptions? Thinke not thy ſelf ſecure from the prevalence of any Tentation, ſo long as thou art under the prevalence of Infidelitie. Alas! how ſoon is Tentation fired by Unbelief? but oh! How is the believing ſoul, that by faith adheres to Chriſt, ſtrongly fortified, and armed againſt

againſt the moſt violent Tentations? Moreover, how are the main breaches of our lives maintained, and improved by Infidelitie? What departures from God, what turnings aſide from, or *remiſneſſes* in Duties are Unbelievers expoſed unto? Doth not Unbelief cut the Sinews, and Nerves of al *evangelic* Obedience? Doth it not let out the vital ſpirits, & heart-bloud of al good Inclination and affections? Is not the very root, and ſeminal virtue of good *Intentions* withered and blaſted hereby? How much beneath the leaſt evangelic dutie is the unbelieving ſoul? How doth Unbelief poiſon many good Inclinations? Oh! what a venimous maligne thing is Unbelief? How doth it infuſe a malignitie, and poiſon into al the parts of the Soul? Is not the *ſpirit of the mind*, the moſt noble part of the ſoul, envelopped, or wrapt up in contagious black darkneſſe by it? Are not al the faculties of the ſoul ſpoiled of their *vigor*, *beautie*, *harmonie*, *order*, and *exercices* by Unbelief? Oh! What a bloudy, hard-hearted, ſoul-murdering ſin is it? How doth it compel the Sinner to embrew his hands in his own bloud; to ſheath a ſword in his own bowels, by a wilful rejection of Evangelic offers? How welcontented is it to ſee the Unbelievers ſentence of condemnation ſubſcribed, and ſealed with the Mediators dreadful curſe, *John* 3. 18? What flames of vengeance; what treaſures of wrath doth Infidelitie treaſure up againſt the day of wrath, *Rom.* 2. 5. 2 *Theſ.* 1. 7, 8, 9? How patient is it, whiles Satan claps on the chains, and fetters

of ſpiritual ſlumber, and hardneſſe of heart on the Sinners legs? How willing is it to ſee the poor Unbeliever famiſhed and ſtarved, amidſt the rich and ſumtuous feaſts of evangelic Grace, and Mercie? Has not Chriſt made a plentiful, and coſtly feaſt for Sinners? And is he not extreme free, and cordial in his Invitations? How then comes it to paſſe that Sinners come not to it when invited? Why, is it not Unbelief, that keeps them back, and that as it were by hairs, namely ſome poor and fooliſh excuſes, *Mat.*22.1-6? Oh! how ſtudious, and ready is Infidelitie to ſhift it ſelf of Chriſt, and al the good things of its peace, offered to it? What ſilly excuſes, and pretences doth it make, to put off Chriſt, and his evangelic offers? What little reaſon, or cauſe have Unbelievers to object againſt Chriſts gracious offers? Are not Chriſts armes open to receive them, when they come? Yea, Doth he not, day by day, cal upon, and importune them to come unto him, *Prov.*1. 20-25? Did he ever refuſe, or look ſtrangely on any that came unto him? Yea, is he not more willing to receive Sinners, than they are to come unto him? or, are the flames of Hel more elegible, than the joys of Heaven? Is the Vaſſalage of Satan more deſirable, than the Libertie of the Sons of God? Is there ſo much Beautie in Sin, as to make men deſire it before the *Beauties of Holineſſe?* Are the Remorſes, and Stings of the worme of Conſcience more agreable, and pleaſing, than peace of Conſcience, and the ſmiles of Divine Love?

If

If not, how comes it to paſſe, that Sinners chooſe the evil, and refuſe the good offered to them? Oh! is not Infidelitie the cauſe of al this miſerie? Is not Chriſt's hand, and heart open towards Sinners; but are not their hearts ſhut againſt him by Unbelief? Is there any thing in Chriſt, or his evangelic offers that keeps men from believing? O then! What an irrational, ſottiſh, perverſe, cruel ſin is Unbelief? What a world of miſerie doth it bring on Sinners? How juſtly doth Chriſt pronounce a ſentence of death againſt them, who wilfully reject his offers, and means of life? Alas! how is it poſſible that Salvation itſelf ſhould ſave ſuch, ſo long as they wilfully ſpurne at the offers of Salvation? Is there any ſin that doth more directly oppoſe Salvation by Chriſt, than Unbelief? Chriſt comes, by his Evangelic offers of Grace, to draw the Unbelievers heart unto him; but oh! how doth he draw back? Yea, how doth his unbelief oppoſe Chriſt, as He comes clothed with Grace, Love, and Pitie? And can Unbelievers expect, that Chriſt ſhould paſſe by ſuch affronts, and indignities, without ſevere puniſhments? Doth any thing more provoke Chriſt, than to have his bowels, and compaſſions towards Sinners ſpurned at? Cannot he put up any injuries better than this? Is not Unbelief the moſt cruel, and bloudie enemie in the world, in that it takes away not only the *active power* of doing good, but alſo the *paſſive* power of receiving good, when offered? Is not this the language of Infideli-

tie, *Lord, I need not, I deſire not thy Grace; keep it to thy ſelf: I have wherewith of mine own, to ſupplie my needs; I can make a ſhift with mine own righteouſneſſe, to clothe my nakedneſſe; with the balſame of mine own good workes to heal my wounds*, &c. And as Infidelitie thus puts a bar to al Grace and Mercie; So alſo doth it not open the dore to al the jugements of God? Are not the moſt ſevere Plagues of God entailed on Infidelitie? Doth not this ſin provoke God to curſe mens bleſſings? Doth it not alſo cut us off from many promiſſed Mercies? Yea, how ſeverely hath God puniſhed this ſin in his own people? Was not *Moſes* an holy man, deprived of entring into *Canaan* for one act of unbelief? Oh! how deep doth Gods wrath ſinke into the unbelievers ſoul? How many flouriſhing Churches have been deprived of the Goſpel, and means of Grace for their Infidelitie? Or ſuppoſe, that God continues ſome means of Grace, yet doth not Unbelief turne them into means of hardening? When men wil not believe the Goſpel, how oft doth Chriſt leave ſuch to a ſpirit of error, to believe lies? Yea, doth not Infidelitie continued in, oft cauſe Chriſt to give up ſuch to their own luſts; which break forth ſometimes into ſcandalous ſins? Yea, how oft doth Chriſt deliver up impenitent, obſtinate Unbelievers, to a *ſpirit of ſlumber*, *judicial* hardneſſe, and al manner of Divine vengeance? Are theſe the effects of Infidelitie? Is there ſo much ſin, and ſelf-murder, wrapt up in its bowels? and are there ſo many

ny Curſes and Plagues, both temporal, ſpiritual, and eternal, entailed on it? May we not then, without any injuſtice, conclude, that Unbelief is the worſt enemie we have in the world? Doth not our Infidelitie give us more pain and trouble than al other enemies? Oh! then how ſhould we, with fire and ſword, perſecute Unbelief, as our moſt mortal enemie? Can we be too ſevere againſt ſuch a deadly enemie? Is not al pitie and compaſſion that we ſhew towards Unbelief, the greateſt crueltie that may be to our own ſouls? Why ſhould we then ceaſe our Indignation and Revenge againſt Unbelief, 'til we have let out its heart-bloud? Remember, the more you pitie, & ſpare it, the more cruel you are to your ſelves.

Uſe 5. To purſue after Faith as the moſt excellent & powerful Grace.

5. *This alſo layes an eſſential and ſtrong obligation on al, both Believers and Unbelievers, to put an high value on Faith; and to purſue after it, as their ſupreme Intereſt, and Concerne.* Surely, if Infidelitie be ſo prodigious, and pernicious a Sin; then, by a paritie of reaſon, Faith moſt be the moſt uſeful, and excellent Grace. Contraries much illuſtrate, and ſet off each other: And oh! how doth the b'ack deformed nature, and venimous qualities of Infidelitie ſet off the Beauties, and excellent qualities of Faith? What a ſtrange, and miraculous power, and efficace has Faith? How doth it make things abſent, preſent; the inviſible glories of the coming world viſible; as the viſible glories of this world inviſible and diſapparent? Yea, doth not faith appropriate to itſelf the whole of Gods Alſufficience

Faiths efficace.

and Omnipotence; and so may, in a sober humble sense, be said to be in some sort al-sufficient, and omnipotent? For al that is in God, Faith, by a strange *magnetic* virtue, can applie to it self; and thence it can do althings, so far as it has a Promisse to bottome on. Doth not the great God make himself a debtor to such as trust in Him? How doth Faith rend a man from himself, without violence, or pain? What more effectual to break al our Idols, and Images of jelousie, than saving Faith? How doth it make al the beautie of the Creature to fade away, as a Sun-burned Flower? Doth it not also dismount the Believer, and make him walke on foot, in al manner of self-abasement? How soon doth the bottome of al sensible good fal out, when Faith comes into the Soul, and takes the Chair? What doth more elevate and refine reason, than saving Faith? Have not those that believe most, the deepest, and soundest reasons? Who is the wiser man, The Believer that adheres to the *First truth and chiefest good*; or the Unbeliever, who rejects the same, and adheres to Idols of time? How doth Faith corroborate, and fortifie the Wil in what is good, by uniting of it to Christ, and the Divine wil? What a sweet harmonie, and order doth it inspire into the Affections? How doth it make the Believer to fear God under smiles, love him under frowns, hope in him under difficulties, wait for his returne under desertions? Yea, when our affections are under the greatest disorder and confusion, doth

The effects of Faith.
1. Self-denial.

2. The elevation of reason.

3. The certifying of the Wil and Affections.

doth not Faith oft draw peace and order out of it? Is not Faith both *food* and *phyſic*? Doth it not as wel feed Grace, as purge out ſin? Whence ſpringeth the Chriſtians union with Chriſt, but from Faith? Could Chriſt and Sinners ever come together, unleſſe Faith did unite them? Can things contrarie be united, but by ſome efficacious bond of Union? Was it ever known that there was a mariage between the living and the dead? How then comes it to paſſe that the dead Sinner is eſpouſed to a living Chriſt? Is not this happy match, the alone miraculous effect of Faith, wrought by the Spirit of God? And hence doth not Faith make God thine, as ſurely as thou art thine own? And Faith having united the perſon to Chriſt, doth it not thence, by Grace derived from him, purifie the nature alſo, *Acts* 15.9? And doth not Faith hence worke a miraculous change in the whole diſpoſition of the ſoul, and converſation? And as the member is naturally ſubject to the head, ſo doth not Faith ſubject the whole ſoul to Chriſt? Whence alſo doth not the Believer entirely give up himſelf to Chriſt, as Chriſt gives up himſelf to the Believer? Oh! how doth the believing Soul follow after, and adhere to Chriſt, by ineffable groans, and acts of Faith, though Chriſt may ſometimes ſeem to depart from him? How inquiſitive is Faith to underſtand al the virtues of Chriſt, and to receive from him Grace for Grace? What a violence is it to Faith to *live*, *act*, *breath*, *ſpeak*, and *walke* out of Chriſt? What

4. Union with Chriſt.

5. Sanctification.

6. Adherence to Chriſt.

is it that keeps the heart, as a chaſt Virgin for Chriſt, but Faith? Hence alſo Faith gives the ſoul ſolid peace in and with God: and oh! How ſatisfying is this peace, which Faith gives? What child-like confidence, and boldneſſe enſues hereon? And thence, how much is the ſoul ſatiated in communion with Chriſt, ſo far as Faith prevails? What ſolaces, and delicious ſuavities doth the believing Soul, at times, receive from Chriſt? What an *active* application is there on Chriſts part towards the Believer; and *paſſive* application on the Believers part towards Chriſt? How much is Faith delighted in trading with Heaven and Chriſt? Is not this the main buſineſſe of Faith to enjoy Chriſt, to live and die in him? What is it that gives the ſoul an abode in Chriſt, and Chriſt in the ſoul, but Faith, as *John* 15. 5? Oh! What ſtrong deſires, and thirſts after Chriſt doth Faith worke in the ſoul? Doth it not make the abſence and preſence of Chriſt, the meſure of bitter and ſweet, of good and evil? What more efficacious to draw forth every Grace in its exercice than Faith? Unbelief is the ſpring of ſpiritual ſloath and lazineſſe; but oh! how vigorous, and active is Faith? There is no Grace, or Dutie but it is made eaſy by Faith: How eaſy is the worke of Humiliation made by Faith; What makes divine Love more ſpriteful, and vigorous than Faith? Yea, is not the whole of Chriſtianitie contained in the bowels of Faith? Is there any Grace required to the Divine life, which Faith cannot

7. Peace and Communion with God in Chriſt.

8. The exerciſe of Grace.

cannot ſupplie us with? Yea, Faith is ſo good a *Chymiſt*, as that it can extract riches out of povertie, ſtrength out of weakneſſe, glorie out of ſhame, peace out of trouble, Grace out of ſin, life out of death, ſomething out of nothing. Oh! how miraculous are the virtues of Faith? It makes a man able to do althings, an yet it makes him ſee he is nothing, and can do nothing: It makes a man content with any thing that God gives, and yet unſatisfied 'til he can enjoy althings in their fountain. 8. All Spiritual goods.

Again, If we conſider Faith in its *parallel Antitheſis*, or oppoſition to Infidelitie, we ſhal then ſee more fully the excellent qualities of it, as alſo the miſchievous Influences of Infidelitie. (1.) Faith breeds jealouſie of our ſelves, but confidence in God; it reckons it cannot believe God too much, nor ſelf too little. But oh! What ſelf-confidence, & jelouſie of God doth Infidelitie produce? How much doth it truſt ſelf; and thence how little can it truſt in God? What mutual Influences, and Reciprocations are there between ſelf-confidences and jelouſies of God? (2) Faith keepeth the heart cloſe to God, his Word, and Ordinances; and ſo keepeth God cloſe to the heart: It follows Chriſt in ways of Dependence, Adherence, Subjection, Submiſſion, and Conformitie; and ſo Chriſt follows it in ways of gracious Communications, Conſolations, Manifeſtations, and Communion. But is it thus with Unbelief? Doth it not depart from God, his Word, and Ways? The oppoſition betwixt faith and Unbelief.

And

And thence doth not God depart from the Unbeliever? (3.) Faith prepares for, quickens in, and ſweetens every Dutie: It ſets *Prayer* on foot, *Meditation* on the wing, and drawes forth the *Attention*, and *Intention* of the Soul in hearing and reading of the Word. But oh! How doth Infidelitie hinder, deaden, and embitter the Soul in al gracious exercices? How doth it clip the wings of Meditation, ſtifle and choke the breathings of Prayer, *&c?* (4.) Faith fixeth and eſtabliſheth the heart, by knitting of it to Chriſt, who is an immutable Rock. But oh! What a mutable, variable, inconſtant thing is Infidelitie? How doth it make the heart to ſtagger, and reel, by dividing and taking it off from God, *Iſai.* 7. 9? (5.) Faith makes a livelyhood out of Divine *Promiſſes*, *Engagements*, *Relations*, and *Influences:* It ſucks ſweetneſſe out of Promiſſes, and ſo is nouriſhed by them: It feeds on Divine Relations, and Influences, and ſo finds a livelihood in the greateſt famine of ſpiritual injoyments: It is long-handed, and reacheth to Heaven for ſupplies, when al means below fail. But oh! how ſhort-handed is Infidelitie? It's true, it has a long hand to reach forth to the Creature; yea, ſometimes to Hel; but it has no hand to reach after Chriſt, or his Promiſſe: how doth it ſuffer the poor hungry ſoul to ſtarve amidſt al evangelic Promiſſes and Dainties? Whereas Faith takes the Soul by the hand, and leades it from one Promiſſe to another, from one Attribute to another, and ſo ſuckes gracious Influences from

from al, as it need requires. (6.) Faith conquers the whole Soul to God; and thence althings elſe are conquered to the Soul: It ſubjects the heart to Chriſt, and ſo makes althings ſubject to it. But Infidelitie captivates the heart to luſt, and thence it becomes captivated to every thing elſe. Oh! What a vaſſal is the unbeliever to every baſe luſt, Yea, to himſelf? (7.) Faith fortifies the Soul againſt al the Blandiſſements, Allurements, and eye-pleaſing Delights of this lower world: It blaſteth al the fair promiſſes of created good, by outbidding of them. But alas! how ſoon is Unbelief entangled, and overcome by every inveiglement, and ſnare of ſinful pleaſures? It can fortifie the heart againſt nothing, but the convictions, and good motions of the Spirit. Faith is the ſhield of the new creature, to repel al the *poiſoned* darts of the World and Satan; but Infidelitie is the ſhield of the old man, to repel al the *Convictions* of the Spirit, darted into the Sinners Conſcience. (8.) Faith prepares the heart for, and preſerveth it under every difficultie, frown, and afflictive croſſe: It prepares for the worſt times, yet hopes for, and expects the beſt: It takes out the ſting and poiſon of every croſſe; and infuſeth into it a medicinal, healing virtue. But can Infidelitie do ſuch marvels? doth it not unfit us for every difficultie, and then betray us into the hands of it? Faith never leaves us at a loſſe; it clotheth the mind with a divine light, whereby it is inabled to ſee, and paſſe thorough al dangers.

But

But oh! How doth Unbelief darken the eye of the Soul; and so create black visions of carnal fear, and heart-rending troubles? Difficulties and distresses are the element of Faith; but how unable is Infidelitie to live, or breath in such a sharpe Air? (9.) Faith opens the dore to promissed Mercies and Deliverances: It keeps the condition of the Promisse, and so keeps the soul under the bleiling of the Promisse. But is this in the power of Infidelitie? Doth it not rather put a bar to promissed Mercies; as *Num.* 20.12. *Heb.*3.19? Yea, doth it not open a dore to al the threats and curses of the Law? Yea, doth it not bind the Unbeliever fast under a sentence of condemnation, as *John* 3.36? Whereas Faith on the contrary stops the mouth of al legal Threats and Curses, and locks the soul fast under a state of Salvation, *John* 6. 47. (10.) Faith improves Mercies received, and so makes way for more: It giveth God the honor of his Mercies, and man a sanctified and comfortable use of them. But can Infidelitie thus improve Mercies? Doth it not rather, by its murmurs, and misimprovments, destroy former Mercies, and so hinder future? Was not this the temper of the unbelieving Jews in the Wildernesse, as we find it described, *Psal.*78.11--40? Oh! how doth Unbelief rob God of al the Glorie, and so man of al the comfort, and right use of Mercies received? How unthankful, how discontented is the Unbeliever under Mercies received; and thence unfit to receive more? Whereas

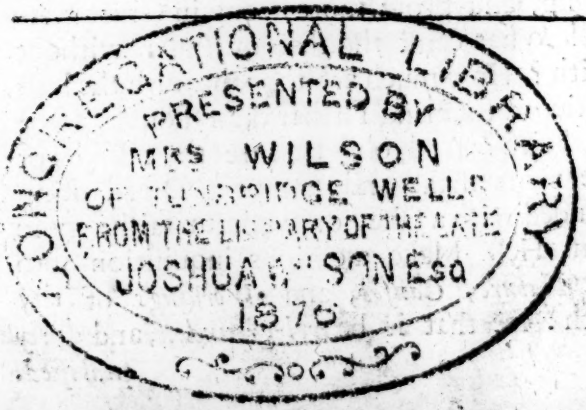
the

the Believer is content under the want of Mercies, and thence fit to receive them: He can trust God with his soul, and al other Mercies; and thence God trusts him with Mercies needful. But the Unbeliever, notwithstanding the receipt of former Mercies, cannot trust God for the future; and therefore God wil not trust him with any special marque of Love and Mercie.

These and suchlike being the admirable Qualities of Saving Faith, how much doth it concerne al to labor, with al possible vigor and activitie, after this so noble and useful a Grace? Art thou an Unbeliever? Oh! how much then doth it concerne thee to labor after Faith, that so thou mayest partake of these admirable Privileges and Advantages, which hereby thou wilt be invested with? Art thou a new Convert, and Beginner in Christianitie? Oh then! how much doth it concerne thee, to get much Faith, that so thou mayst be strong? Art thou strong, and wel grown in Grace? and art thou not then engaged to act Faith much; that so thou mayst continue strong, and grow more strong in Grace? Alas! What canst thou do or suffer without Faith? How much art thou beneath the least dutie or suffering farther than thou art acted by Faith? And oh! be sure thy faith be of the right make and stampe: Dread being deluded with a false, or commun faith, more than Hel. Make a curious inquisition into the *Nature*, *Causes*, and *Workings* of thy faith: see that it be *wel-grounded*, and *duely qualified*.

qualified. This advice doth more nearly concerne young Converts, whose eternal welbeing depends chiefly on the right constitution of their Faith at first Conversion. For if thy Faith in its first framing be naught, thine heart and life wil never be good: Thou mayst build a beautiful and goodly structure of Profession on a commun faith; but let me tel thee, a storme of Tentation wil come, and wash al away: If thy Profession be bottomed only on a Commun faith, it is begun in Hypocrisie, and wil end in Apostasie. O that men would be wise before it be too late, and endeavor *To know the things that belong to their peace, before they be hid from their eyes.*

FINIS.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